

A
P R O G R E S S E
of Pietie,

being the third part of the
Pensive mans Practise,

O R,

A Harbour of Heauenly
ease, to recreate the af-
flicted Soules of al such as are
shut vp in any inward or out-
ward affliction.

By Iohn Norden.

Continue in prayer. Rom. 12.



LONDON

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TO THE MOST
famous Christian Queene
Elizabeth, by Gods *especiall*
favour, Queene of England, Fraunce,
and Ireland, defender of
Gods eternall
truth.

YOUR MA-
iesties most gra-
cious acceptance
of a poore for-
mer trauaile of
mine, *The Mirror of the mul-*
titude (my most dearly be-
loued soueraigne) embolde-
neth mee, once againe in all
loyal obedience, humbly to

A 3 beseech

The Epistle

beseech the same to affoord
the like gracious accep-
tance of this *Progresse vnto
heauenly hearts ease*: which
although it might haue
carried a more base Title
in regarde of myne vn-
worthinesse, yet conside-
ring the course of the trea-
tise, and the estate of the
time, whose happinesse and
hearts ease, is of some cen-
sured after the quantitie
and qualitie of euerie par-
ticular mans worldly feli-
citie, I thought it not vn-
fytte, vnder your Maiesties
most royall protection, to
giue it that title, for that
it leadeth vnto the true
peace

Dedicatorie.

peace of the inner man:
who (howloeuver the bo-
dy in bodily thinges, fare
in this life,) ought onelye
to bee comforted and ea-
sed with the due contem-
plation of Gods most di-
uine loue, readie helpe, and
prouident regarde of our
inward and outwarde mi-
series, wherewith wee can-
not but be touched in some
measure while wee liue
heere.

And because wee haue
here no continuing Cittie,
But seeke one to come, it
behoueth vs to goe out of
the campe of these world-

The Epistle

ly cares , and take our progresse in the way of pietie, vnto that heauenly harbour where wee shall rest through the assurance of Gods loue towards vs, in this life, inwardly indued with such ease of the heart, and peace of conscience, that whatsoeuer affliction or crosse, thwart our endeouours, yet shall wee rest as the Saintes of God, in a heauenly hearts ease, vntill wee come to that heauenlie City, new Ierusalem, where wee shall haue full fruition of all happie and heauenlie hearts ease for euer.

Now

Dedicatorie.

Now forasmuch, most
deare Queene, as that
your gracious lenitie, af-
fordeth acceptance vnto
the least shewe of loyall
loue, thereby enciting ma-
ny to shewe themselves
willing, to present theyr
trauailes vnto your sacred
view: I the worst and vn-
worthiest, in all humilitie
presume to reach out the
hande of my heartie zeale,
and vnfained loue, to bee
layde euen vnder the fecte
of your most sacred will
and disposition: And
woulde thinke mee your
most happiest poore sub-
iect, might it please your

A s Ma

The Epistle Dedicatorie.

Maiestie fauourable to
accept this my poore Pro-
gresse.

*Your Maiesties most hap-
pie subiect in seeing your graci-
ous dayes, whose ende God grant I
neuer see.*

John Norden.



The Authours Prayer
which hee vsed in the
performing of this
worke.



*O*merciful & wise
God, what am I
that I should take
thy word into my
mouth? That I
should undertake
to celebrate the praises of thy name,
being a man of polluted lips, of a de-
filed hart, and of a corrupt conuer-
sation before thee.

I doe acknowledge against my selfe
(good Father) that I deserue not to
be heard when I crie, so ignorant
am I of my selfe, unable rightly to
pray for my selfe. but rather to be
reiected: and especially presuming
to set downe rules and directiions to
teach others to pray.

But al in humilitie (my good God)
I enter into thy presence, craving
pardon

pardon for my sinnes, and thy direc-
tions in my proceedings, who saydst
vnto Dauid, Open thy mouth,
and I will fill it, oh fill me with thy
diuine knowledge, & I shal be filled,
and shew thy glorie to posterities.
Thou that saydst vnto Paul, My
grace is sufficient for thee, assist
me with that grace, and enable me
to performe those things through
the strength thereof, which in loue
of thee I haue conceined, and in thy
feare haue purposed to publish, to
the glory, and comfort of thy chil-
dren. Amen

O Lord increase my faith.

♣ A Psalme wherein is set
forth the loue of GOD towards vs,
wherein he accepteth vs to come vnto
him, for whatsoever we neede:
fit at all times to
be sung.

O What a ioyful thing it is
to sing vnto his praise:
Who louingly embraceth his,
and guides them in his waies?

He calleth such as are oppressed,
and helps them by his might,
The poore oppressed gain the rest,
the wronged haue their right.

O come therefore, and let vs fall
and humble vs on knee,
with heartie zeale, and then he shal
of bond-men make vs free.

His mercies great and manifold,
forthwith he wil extend:
His fauours far surpasse the gold,
whose glorie shall haue end.

As therefore sing out in zeale,
that people al may know:

That

That he to his doth stil reueale,
his secrets here below.

His heauenly hearts ease they shall
who do performe his wil. (And
But worldly men continue blind
vainely conceited still.

O teach vs Lord, teach vs in loue,
what we should do and say,
Giue vs direction from aboue,
how we should rightly pray.

That we to thee may honour giue,
and to our children show,
How thou thy seruant dost releue
that want thine aide below.



I

A motion to Prayer, that
God by his holy Spirit will
teach vs how to
pray.

BE vs consider howe
willing and readie our
good God is to hearken
vnto the desires of al such
as hunger and thirst for the riches
of his grace, without which such
is our pouertie, That we know not
what to aske as wee ought: But the
spirite helpeth our infirmities, and
maketh request for vs with sighes,
which cannot be expressed. And
although that flesh and blood bee
so corrupt, that it alwaies groue-
leth on the puddle of wordly cares
and the better part, namely the in-
ner man, in the meane time is for-
gotten, and standeth indangered
to fall into many evils, yet hauing
the earnest of the spirite, wee may
boldly come vnto our G O D,
who hath promised to sende the
same: if wee aske it at his handes,
he

God is wil-
ling and rea-
die to geue
his spirit to
them that
pray for it.
We know
not what to
aske with-
out the spi-
rite.

Rom. 8. 26.

27.

Flesh and
blood igno-
rant of
things neces-
sarie to bee
prayed for.

2. Cor. 1. 22.

& 5. 5.

A Penſiue

Rom 8.17.
The ſpirit of
god the pro-
miſed com-
forter.

Iohn 14.26.

Words with-
out the ſpirit
of God are
vaine,

The effect of
the ſpirit,

The ſpirit of
man vnder-
ſtandeth on-
ly outward
things.

1 Cor. 2.11.
verſ. 14. 15.

The ſpirit of
God diſcer-
neth all
things.

Iud. 10.

Eph. 6.1.

he will giue it in ſuch aboundance
and full meaſure, that by the ver-
tue thereof we ſhall be able to pray
according to the will of God. This
is the comforter which Chriſt pro-
miſed to ſend vnto vs, euen the
holy ghoſt, which ſhould teach vs
all things. And without it we
know nothing. And alas what
were it for vs to fall downe beſore
God in moſt reuerent outwarde
maner, pouring forth a huge heape
of wordes from the lippes, not ha-
uing this inward director: Sure-
ly it were but to ſpende time to no
purpose: It is the Spirit that
cryeth in our hearts, Abba father.
The ſpirit of man knoweth onely
the things that are of men: but the
Spirit of God knoweth and defi-
reth the things that are of God.
And the naturall man perceiveth
not the things of the ſpirit of God,
for they are fooliſhneſſe vnto him.
But hee that hath the ſpirit of God,
hee diſcerneth all things. Lette vs
therefore pray in the holy Ghoſt,
lette vs pray alwayes with all manner
prayer and ſupplications in the Spi-
rite.

And let vs pray continually for
 the ayde of this sacred guide, the
 holy Spirit of God, which will
 both mooue vs vnto, and direct vs
 in all things that are requisite to
 the due performance of this godly
 practise.

The Prayer for the ayde of Gods Spirit.

As much (deare
 father) as euerie
 man liuing is of
 him selfe before
 thee as a Beaste,
 neither knowing
 thee, nor the things concerning
 their owne duties vnto thee, I,
 one of the most peruerse, filthy
 and corrupt, doe heere humble my
 selfe before thee, begging at thy
 handes that which thou hast pro=
 mised to giue vnto as many as ask
 of thee, thine holy spirit, that sa=
 cred comforter, which reuealeth
 thee and thy will to the simple and
 ignorant, which also stirreth vp
 the minds and inwarde affections
 of thy children to call vpon thee, it
 pre=

A Penſiue

preparcth the hearts, and openeth
the mouthes of thy children, to ce-
lebrate thy name. Beſtow it ther-
fore good father, beſtow it vpon
mee thy poore creature, and vpon
all thy children. And graunt that
although all of vs are of corrupt
affections, and of polluted lippes,
yet we may bee beſprinkled with
that heauenly Aſpe, that wee
therby may haue our harts clean-
ſed from the corrupt affections of
the world, and the eyes of our vn-
derſtanding opened, that wee may
ſee the good things that we ſhould
aſke, that our ſect which are ſette-
red with the cares of vaine things,
may be ſet at libertie, that we may
walk the right way vnto the king-
dome of heauen, that the handes of
our ſoules, may apprehende and
take hold of the riches and righte-
ouſneſſe of thy ſon Chriſt Ieſus:
And that by the aide of the ſame
ſpirit, we may caſt off all impedi-
ments, lets, & incumbances that
detaine vs from comming vnto
thee. Sanctifie mee within and
without, waſh mee and I ſhall be
whiter then ſnowe. Let thy truth
and

and thy spirit meet together in my
 soule, that my prayer may enter
 into thy presence. And that thine
 mercies may incline vnto my humble
 petitions: so shall I declare thy
 loving kindnesse in the morning,
 and thy truth in the night.

Thou knowest w^h hereof we bee
 made, thou forgettest not that wee
 are but dust, and profitable peo=
 ple: not fitte, apt, or able of our
 selues to pray vnto thee, or praise
 thy name.

Wherefore good father, enligh=
 ten vs and teach our hearts right=
 ly to conceiue, and our tongues
 freely to speake, what may bee to
 thy glorie and our comfort: allure
 vs to seeke thee, and graunt that
 our hearts may reioyce in thee, and
 that we may liue and die in thee
 Amen.

Let vs nowe seeke the Lorde,
 lette vs seeke his strength, yea,
 let vs seeke his face continual=
 ly. *Psal.* 105.4.

Lord increase our faith.

A mo-

A motion to prayer for
Queene Elizabeth.

As the
prince is, fo
are the
People,



As much as exper-
ience it felfe teacheth,
that as an euill Prince
draweth the greateft
part of his Subiects
vnto the fame profeflion & courfe
of life which the Prince profelleth
and taketh, and fo the Prince and
people as it were bound vnto fin,
paffe together in the way of death:
fo the good and godly prince, both
by good example of life, and by fa-
cred lawes, inticeth and winneth
his people to the heauenly courfe
which tendeth to the obtaining of
freedome of foule and body to life
eternal. And as the forner is sent
in iudgement vnto a people for
their punifhment, and his long
continuance to be lamented, fo is
the other given as a bleffing, and a
moft fpeciall token of the loue of
God, for whose long and profe-
rous raigne euery fubiect is in du-
tie

Queene Eli-
zabeth was
giuen a to-
ken of Gods
loue.

the bound louingly, zealouslie, and faithfully, to pray vnto God.

If so, what haue we to say, what haue wee to do, and what haue we to think of our gracious Quene, chosen of the Lord himselfe, and miraculously preserved, and louingly giuen vs for our most speciall good, by whome wee haue the freedom and libertie of the gospel, which is the path to our heauensly hearts ease, which befoze her days we knowe was kept by with the byars and thornes of persecution and death, and nowe layde open againe as a most euident token that the lord by her sacred gouernment will leade the people thzough the wilbernes of al the diuisions, hur-
liburlics, & tumults in this woꝛld and to that end hath raised by many zealous, graue, and religious Counselloꝝ, and godly ministers, who do direct the whole progreſſe and marching on of her obedient people in the path of a godly profession of the woꝛd of God, w^h ere by at length they ſhal come to that pleasant land of knowledge, w^her they ſhall euen in this life enioy
the

The blessings
that we haue
by Quene
Elizabeth.

A Penſiue

We muſt
haue confi-
deration of
our duties to
our gracious
Queene for
many cauſes.
1. Tim. 2.1.2.

No nation
hath had like
benefits as
England
hath had, not
onely of the
Gospel, but
of long
peace.
We muſt
pray for our
gracious
Queen that
God will
bless her
with all
comforts.

the heauenly hearts eaſe, the peace
of a good conſcience without re-
prooſe. Therefore it is moſt expe-
dient that we ſhould call to minde
our duties which we owe vnto her
Maieſty, not only in regard of the
commandement, which Paule ſet-
teth downe to Timothy, That ſuppli-
cations, prayers, interceſſions, and gi-
uing of thankes, ſhoulde bee made for
kings, and ſuch as are in authority: but
alſo in regarde of the daily experi-
ence of hir moſt ſacred gouernmēt,
which is ſuch and ſo gracious, as
the like benefit hath not bene ex-
tended to anye nation before vs.
And therefore, that we may auoid
negligence in that behalfe, let vs
according to the former counſell
of Paule, pray for her Maieſties
prosperous continuance amongſt
vs. Let vs make interceſſion for
her perſeueraunce and going on,
in her ſacred duetie to God, as ſhe
hath begunne, and that hee will
preuent the euils which hir aduer-
ſaries maliciously pretend againſt
her. And finally, let vs giue
thankes for her ſo long comforta-
ble being our nurſing mother, that
ſhe

Mans Practise.

he may so continue (if it please
God) to the shutting vp, and fix-
ing of al time vpon the earth,
that she with vs, and we with her
may meet our sauour Christ Ie-
sus together in the cloudes, when
we shall enioy our absolute hearts
again in heauen.

If we consider the perillous e-
state of our time wherein wee
live, and the danger of our dayes,
we shall finde great occasion to
humble our selues befoze the Lord
in prayer for her, that the bright
beames of his fauour may shine
into vs euen in her (who as wee
see) hungreth and thirsteth for the
peace, comfort, and good of vs her
people, who being taken from vs,
we knowe not whether the Lord
will send vs (in regard of our for-
getting his so great a benefite in
her) a David or a Saul: and there-
fore it behooueth vs to pray that
God will lengthen her dayes vpon
the earth, for the further comforte
of this Church.

The perill of
our time
giueth vs oc-
casion to
pray for
Queene Eli-
zabeth.

An especiall
cause to pray
for Queene
Elizabeth.

If wee looke into the present e-
state of our neighbours in for-
eigne partes, it will (if we be not
care-

The dangers
of forraigne
countrie.

A Pensiue

glue vs cause
also to pray
for Queene
Elizabeth.

carelesse strike vs with terroz, let
that God for our sinnes should al-
so turne our peace into warre, our
plenty into want, and our comfort
in her to miserie and trouble by
fozraine enemies.

Let this and many other deepe
occasions, carry vs into a desire to
crie vnto our God for his conti-
nuall loue towards her, whose
prosperitie is ours, whose health
is our happines, and whose coun-
tenance is our comfort. The right
hand of the King of kings holde
her vp.

The Prayer for the Queene.



Alr omnipotent and
mighty God, that
gouernest Kings &
kingdomes, whose
power exceedeth the
power of all poten-
tates of the earth, we acknowlege
thy mercy, we commend thy wise-
dome, & praise thy mighty power:
in that thou hast so like a louing
father,

ther, established the peace of thy
 church heere in this our land: & in
 that thou hast cast out the aduer-
 saries of Israel, and planted vs as
 thine owne people in their seedes.
 which swaightie worke (O good
 father) such is thy strength, that
 thou hast enabled thine handmaid,
 not by tyranny, but by truth: not
 by cruelty, but by louing kindnes,
 to establish in this our realm: who
 hath confirmed the same to thy o-
 bedience: and hath reduced many
 of thine aduersaries from disobey-
 ing thee, to loue thee, from not
 knowing thee, to serue thee. And
 therfore, good father, we magnifie
 thy name, we extol thee with praise.
 And so much the more, good fa-
 ther, because she hath thzough thee
 giuen backe our enemies, & in thy
 name, and by thy power, troden
 downe such as rose vp against her
 and vs: and aboue all, for that vn-
 der her we haue tasted how sweet,
 louing, and comfortable thou arte
 towards vs. And thy fame in her
 is spread from one nation to an o-
 ther people, yea from one end of
 earth to the other: and al the na-
 tions

A Penſiue

tions of the world do ſee and conſider that great is her God, for the ſ wonders that thou haſt done for hir, are maruelous in the eyes euen of her enemies: for when men roſe vp againſt her, they preuailed not, but ſtumbled and fell. The experience of thy continuall favour increaſeth yet daily, euen to thy perpetuall praiſe. Wherefore good father, be ſtill mindfull of hir, and bleſſe vs in her, continue thy loving kindneſſe, and make her dayes ioyfull that ſhe may ſee the increaſe of thy glorie to ſhine in this land, as the Sun in his ſtrength. And let her foes be beaten downe on all ſides, let not one of them be able to ſtand in her preſence: graunt her continuall peace and true happineſſe, gouerne her ſwell, and ſanctifie her affections, and beautifie her crowne with the glorious ornaments of godlineſſe, of wiſedome, of knowlege, of faith, of zeale, and true humilitie beſore thee, that ſhe may continue a ſpectacle of ſincerity to al poſterities. And that the Princes of the earth may ſee her godly proceedings, and in a godly

enu-

ulation, endenour more & more
to followe her good and gracious
example. And let al hir people pra=
ise euermore to serue thee, and to
glorifye thine euerlasting praises
in her behalfe. Hearken vnto her
from heauen, and vnto vs for her,
behold her from aboue, and graunt
that she may openly confesse, that
al her strength, al her comfort and
saluation comes from thee. Thou
art her strength, thou art her ca=
stle, thou art the authoꝝ of hir per=
petuall safety.

Giue vnto hir thy iudgements,
O Loꝛde, and thy righteousnesse
vnto her counsell, that they may
teache thy people with righteous=
nesse, and thy folke with equitie.

O lette the mountaines bring
peace, and the litle hils righteous=
nesse vnto thy people. Let there be
no decay, no leading into captiui=
ty, nor any cause of lamentation in
thy land: but let thy trueth pre=
uaile: let thy peace continue, and
let her godly proceedings take ef=
fect vnder thee to the gracious go=
uerning of all thy people. Let thy
word breake forth, and the glori=
ous

A Pensue

ous beames thereof shine forth, and
banish the obstinate and stiffnecked
ignorance of such as delight in va-
nities. And to this end (good fa-
ther) exalt thine anoynted, let thy
hand assist her, and thy right arme
hold her vp. And let not her foes
preuayle against her: So shall she
sing forth thy praise, and wee her
people for euermore giue thanks
vnto thee, for thy louing hand and
fauorable care of her sauing helth
Amen.

O Lord increase our faith.

A praise for her Maiesties
most gracious gouerne-
ment.

REioyce O England blest,
Forget thee not to sing:
Sing out her praise that brought thee
from God thy mighty king. (rest)

Our God and mighty king,
our comforts hath renewde,
Elizabeth our Queene did bring,
his word with peace endewde.

His

His word with peace and loue,
 she planted, and it stands,
 Her helper was the King aboue,
 she brings it from his hands.

She brings it from his hand,
 his counsell and decree:
 That she a Hester in this land,
 should set his children free.

None ruleth here but she,
 her heauenly guide doth show:
 How all things should decreed be,
 to comfort high and low.

Oh sing then high and low,
 giue praise vnto the King,
 That made her Queen: none but a foe
 but will her praises sing.

All praises let vs sing,
 to King of kings aboue:
 Who sent Elizabeth to bring,
 so sweete a taste of loue.

B 3

A

His

A short Prayer for the
Queene.



O Lord almightie,
King all sufficient,
the gouerner, pre-
seruer and continu-
all protectoꝝ of prin-
ces, to whose becke and will all
kings of the earth are subiect, look
in mercy and fauor vppon the
state of thy seruauent our Queene
Elizabeth. Be vnto her a safe re-
fuge in all times of daunger, and
let thine holy spirite be vnto her
a continuall guide of all her ima-
ginations, actions, and proceed-
dings: And forasmuch as thou
beholdest the present danger of the
estate of vs thy litle flocke of this
Realme, in that the enemye of thy
Sonnes Gospel, daunteth hym-
selfe against vs, thy pooze people,
and against her our defender vn-
der thee. Be both to her and vs a
tower of strength, and fight thou
with them that fight against her
and vs, and bee with our armies
when

whensoeuer they shall encounter
the aduersarie, that thee thy ser=
uant, and we thy people her sub=
iectes, may still shewe our selues
thankfull vnto thee for thy pro=
tection, and couet more and more
to serue thee in all trueth and holy
deale as becomes vs in all things:
grant these things (good father)
in the merits of Iesus Chyist our
sauour, in whome as thou arte
well pleased, be pleased to blesse,
pserue, and direct our Queene,
to comfort, defend and support vs,
and eyther to bring our ennemies
to a perfect peace, in embracing
thy truth with vs, or to confound
their deuises and power for ever.
Amen.

O Lord increase our faith.

A short Confession of our sinnes.



Most gracious God, and
louing Father in Ie=
sus Chyist, pure and
holy, I confesse vnto
thee mine vnrigheteous

W 4 nelle

A Penſiue

nes which maketh mee vnworthie to come beſore thee, not onely in regarde of mine originall corruption, which I traduced from diſobedient Adam: But in regard of my continuall finnes, and actuall euilles which I daily commit againſt thee, whereby I cannot but become offenſiue vnto thee, and euer loathſome in thy ſacred eyes. But alas ſuch is mine eſtate, being conſidered, as it is in and of my ſelfe, that I can bring forth no better fruits, than the tree of Adams diſobedience, whole rootes as they are ſinne, ſo beere they ſin in me, and conſequently procure death and deſtruction.

But deare Father, as by Adam ſinne entred and tooke hold of him ſelfe and all his poſteritie: So by thy ſonne wee are all iuſtified by our adoption into his righteouſneſſe of thy free loue: If we take holde of thy promiſes in him, and become obedient as he is obedient vnto thee. And therefore deare Father, howſoeuer our corruptions as they are in vs, of our ſelues haue be-wrapped vs in bondage to ſinne

sinne and death, let thy Sonnes
merites be vnto vs a sufficient ran-
some for our euerlasting libertie,
not onely to come freely vnto the
throne of thy grace, but in the end
to obtaine the ioyes eternall with
him in heauen, Amen.

Lord increase our faith.

A motion to a prayer for
the forgiuenesse of our
sinnes.

Hauing thus cast our
selues downe befoze
our God in tru hu-
militie, wherein we
haue acknowledged
that we are so pollu-
ted with sins, and so tied with the
chaines of death, that there is no
excuse or meane in our selues, or
by our selues to escape the snares
of Sathan, that lurketh like a roaring
Lion, seeking whom he may deuoure.
We must now endeuor to find out
the meane, how to be made at one
with

A Penſiue

**We muſt
ſeeke how
to be recon-
ciled to God.**

**Chriſt re-
concileth vs
to God our
offended
heauenly
father.**

**Who hath
the benefit
of Chriſts
death.**

with, and be reconciled to our God againe. Wherein thus much wee are firſt to conſider, that as by Adam all men haue ſinned, and haue deſerued death by ſinne: euen ſo by Chriſt wee are clenſed from ſinne, and ſtand againe in the fauour of God the father by faith in hym: Whome alſo we haue to be an Aduocate to God our heauenly Father, and hee it is that obtaineth pardon for all our finnes. It is the paſſion and moſt innocent death of Ieſus Chriſt, the immaculate Lambe, which is a ſufficient reconciliation for our offences. And therefore he ſaith, If any man ſinne, hee hath an Aduocate with the Father, euen Ieſus Chriſt the righteous. That is, if any man acknowledge his offences truly beſore God, and that he is ſinfull, impure and corrupt, and doeth faithfully ſubmit him ſelfe vnto the fauor of God in Chriſt, without ſtanding to iuſtifie himſelfe righteous.

Such a one hath the benefite of Chriſts death, and ſuch a one ſhall bee partaker of the deſertes of Chriſt: wherein hee ſhall obtaine pardon for all his finnes. But he that

that will not thus throw himselfe
 downe before the Lorde, and crie
 out against his owne unworthie-
 nesse, and say that hee is a sinner,
 and unable of himselfe to obtayne
 remission of sins, there is no place
 of mercy for such a one. For Christ ^{Mat. 19. 13.}
 came to call, not the righteous, such ^{1. Tim. 15.}
 as were in their owne conceit, ho-
 ly, pure, iust, and without sinne, but ^{Whom}
 sinners (such as did so confesse and ^{Christ came}
 acknowledge themselves) to repen- ^{to call.}
 taunce. Such sinners as are sozie
 for their sinnes, and repent them
 of their euilles: such Christ him-
 selfe calleth, saying, Come vnto me ^{1. Pet. 3. 9.}
 al ye that labour, and are heauy laden,
 and I will ease you. Our God is pati-
 ent, and woulde haue no man perish,
 but woulde that all men shoulde come
 to repentaunce. And therefore hee
 sent his sonne Christ Iesus, to ^{Mat. 2. 18.}
 giue himselfe a rancome for al that
 repent and truely belecue in him.

We were in bondage and captiui-
 tie, and he most franchly tooke vp-
 on him to raunsome vs with a ^{Christ is our}
 great price, euen his bloud, which ^{ransome.}
 bloud he shed for many, for the remis- ^{Mat. 26, 28.}
 sion of sinnes: not for al, but for such
 as

A Penſiue

They that
runne on ſtil
in ſin, haue
no profit of
the merites
of Chriſt.

John, 1. 19.

The effects
of faith,

The whole
world was
dead in ſin.

as truely repent and amend their
liues : for they that runne on ſtil
in their ſinnes , howſoeuer they
flatter themſelues, they are left vn
to themſelues, and the merites of
Chriſt worke not for them : his
death to them is none aduantage.
And we therefore muſt take heed,
leaſt that wee deceiue our ſelues
with this, that hee is the Lambe of
God that taketh away the ſinns of the
world. And that thereby euery man
in the world is ſo included, and e-
uery mans ſinnes by him ſo taken
away without repentance, that we
haue ſcope to ſinne, becauſe hee ta-
keth it away . But wee muſt take
hold of his merites by faith, which
faith will worke in vs a deteſtati-
on of ſinne, and a deſire to refoyme
euil in our ſelues, and to be recon-
ciled vnto God in amendment of
life . For it appeares that the
whole world was polluted and
deſiled with ſin, vnd that the whol
world needed a meane to be cured
of that great miſerie, and to that
end came Chriſt , euen to ſaue all
that repent and beleue the Gos-
pell : to ſuch is the glad tidings of
ſalua=

saluation sent, as well vnto the Gentile, as to the Jewe, to the bond, as to the free, to all people and nations of the world, Wherein appeared the vnspeakeable loue of God, not that wee loued him first, but that hee loued vs, and sent his Sonne to bee a reconciliation for our sinnes: it was hee that bare our sinnes in his body on the tree, that beeing dead to sinne, should liue in righteousness, by whose stripes wee are healed.

All are called to saluation.

1. Iohn 3. 16

1. Pet. 2. 24.

Being then healed of this deadly euil, euen of death it selfe, let vs speedily repent vnto our good God in heartie repentance, casting aside and giuing ouer all the detestfull woorks of darkenesse: and let vs pray that he will boughsafe vs forgiveness of our sins, wherein of long time we haue liued. Let vs be earnestly sozie that wee haue spent the time past of our liues, after the lustes of the Gentiles, licentiously and wickedly, in wantonnesse, in lusts, in drunkennesse, gluttony, concupiscence, and in abominable Idolatrie. To day if wee will heare his voyce, lette vs not harden our hearts:

How wee must repent.

But

A Penſue

God is ready
to receiue vs
if we vnſai-
nedly repent
Luke 15. 20.

But hauing laid open our weak-
neſſe and infirmities, with an ar-
dent deſire to reſorm our liues: let
vs boldely approach vnto our mer-
ciful God, who ſeeing vs a far off,
namely, vnſainedly purpoſing to
amend our liues, he wil come with
his ſpirit and meets vs, and will
embrace vs with the armes of his
loue, and will put on vs the robes
of his owne righteousnes. For his
mercie is from generation to ge-
neration to them that feare him.

Ro. 3. 24. 25.

Luke 1. 30.

And therfore let vs feare no more,
for wee are freely iuſtified by grace,
through the redemption that is in
Chriſt Ieſus, whome God hath ſent
foorth to be a reconciliation through
faith in his blood, to declare his right-
eousnes by the forgiuenesse of our
ſinnes that are paſſed.


Rom 2. 4.
Gods rea li-
neſſe to re-
ceiue vs.

O let vs not therefore deſpiſe the ri-
ches of his bountifulneſſe and pati-
ence, and long ſuffering, knowing that
the bountifulneſſe of God leadeth vs
to repentance. Lette vs fall downe
before him therefore, and hee will
heare vs vp, let vs crie out, and he
wil heare vs, let vs flie vnto him,
and he wil come and meete vs, and
imbrace

make vs. If our finnes were as red
 like a let, hee wil make them as white
 as snowe. **T**herefore wil euerie man
 that is godly make his prayer vnto
 him, in a time when he may be found.
 The Lord redeemeth the soules of his
 seruants, and none that trusteth in him
 shall perishe. I should haue fainted, but
 that I beleeued to see the goodnesse
 of the Lorde in the land of the liuing.
 Psalme 27. 13.

Psal. 326.
 Psal. 34. 22.

The Prayer for the forgiue- nesse of finnes.

 **G**od of my salua-
 tion, I haue acknow-
 ledged my sins vn-
 to thee, I haue not
 hidden mine ini-
 quities. **F**or thus
 (my good God)
 I thought, I will confesse my wic-
 kednes against my selfe vnto thee, O
 Lord, forgiue the punishment of my
 sinnes, vnto thee O Lorde, I crie, O
 my strength bee not farre from mee
 that if thou answere mee not, I be
 like them that go downe vnto the pit.
 Remem-

A Penſiue

Remember not the ſins of my youth,
nor my rebellions, but according to
thy kindneſſe remember thou me, e-
uen for thy goodneſſe ſake remember
thou me: gracious and righteous thou
art, and thou teachest ſinners in the
way. O turne thy face towards
mee, lette thy louing fauour and
mercie euermore be extended, for
I am miſerable, ſinfull, and poore.
And I come vnto thee the foun-
taine of all helpe, forgiue my ſins,
waſh mee, and I ſhall bee cleane,
let me taſte of thy olde louing
kindneſſe, who haſt euer bene
readie to forgiue, euer readie to
help, ready to receiue the cōplaint
of the poore, readie to receiue the
miſerable, to embrace them that re-
turne from their euill waies, as
appeareth by Dauid, by Peter, by
Marie Magdalen, and many other,
who repenting their ſinnes, haue
found fauour. Our fathers called vpon
thee, and thou didſt heare them,
they truſted in thee, and were deliue-
red, they depended vpon thee, & were
not confounded. Wherefore haue
mercie vpon me O god, haue mer-
cy vpon me, according to thy great
mercies,

youth,
 ding to
 ne, e-
 ember
 as thou
 in the
 arden
 er and
 , for
 poore.
 foun-
 y sins,
 leane,
 ouing
 beene
 die to
 claint
 ue the
 at re-
 s, as
 er, by
 ther,
 hant
 ed vp-
 them,
 eline:
 e wert
 hant
 more
 great
 ries,

cries, & according to the multi-
 tud of thy compassions do away
 mine iniquities. O cleanse me from
 all secret sins, & couer my knowne
 sins with the righteousness of thy
 grace, remoue mine iniquities farre
 away from me, and be not angrie
 with thy seruant for euer. Deny
 not into iudgement with mee,
 for if no flesh befoze thee be iustifi-
 ed, what shall become of me, who
 haue so highly sinned?

Lord, my God, full of mercie, I
 praye vnto thee, I flie vnto thee,
 I rest vpon thee, leaue thy displea-
 sure against mee, and howsoeuer
 weak and vnable I be to stande
 in thy presence, oh let thy spirit of
 strength hold me vp, and say vnto
 me, feare not, for my grace is sufficient
 for thee. I take hold vpon thy loue,
 and I rest vpon thy fauour in
 Christ, reiect mee not, though
 there be no good in mee, powre
 vpon that absolute good thing,
 vpon thy grace, and let it direct me
 to amendment of my corrupt

Thou hast said that thou art wel
 pleased in Christ thy sonne: in
 him

A Penſiue

him be thou alſo pleaſed with me,
and receiue me again into thy loue
through his merites, by whom
euery ſinner receiueth free acceſſe
vnto thee. And although I for
my parte (moſt louing God) be
beſett full of faults and filthines,
although I be no more worthy to
be called thy Sonne, although I
bee a ſeruaunt moſt vnprofitable,
yea, a withered and ſtarned branch
who haue loſt the quickeneſſe and
vigor of thy bleſſed ſpirit, and am
good of mine owne proper nature,
for nothing but for the fire. Yet
good Father, haue mercy vpon
me, haue patience with me, caſt me
not from thee, but rather indue me
again with a new ſpirite, and
liuely feeling of thy pleaſure, and
will, and ableneſſe to doe thereaf-
ter, that I may fill by the reſidue
of my dayes in ſinceritie, in holi-
neſſe, in righteouſneſſe, and in the
due ſeruiſe of thee, in faith vnſay-
ned, and in all ſinglenesse of heart
and ſoule, that from henceforth,
in ſtede of ſtraying from thee, I
may dwell, and be ſhrowded vnder
the ſhadow of thy wings, that I
ſtede

side of sinne, which heretofore
 hath miscaried me, I may embrace
 pietie, godlines, and true zeale: and
 escape of ignorance, whereby I
 have gone so long astray, I may
 behold of the knowledge of thy
 loving trueth. And lette it be as a
 steepe vnto my feete, and a light
 vnto my paths, that so I may rest
 in thee, through a lively faith
 which neuer deceiueth. And grant
 that I may carefully perforce
 what thou likest, howsoever disli-
 king it be to me, and may watch-
 fully auoyd what thou lothest,
 howsoever liking it be vnto me.
 For I acknowledge, good father,
 that flesh and bloud saue nothing
 of the things belonging vnto sal-
 uation: but I waite in the spirite
 of thy louing kindnes and mercy
 promised in Christ thy Sonne, in
 whom I am bolde with deepe sighes
 of the heart to crie, Lord forgiue mine
 offences, remit mine iniquities, couer
 my sinnes, and lay not my former euils
 vnto my charge.

Good Father, giue the know-
 ledge of saluation vnto me, and to
 thy people, by the remission of
 our

A Penſine

our ſinnes, through the bowels of thy tender mercies, that we may perceiue in our mindes both comfort, peace, and gladnes of thy holy ſpirit, which may begin a new life in vs, pleaſing thee. And for the better performing of our duties vnto thee, from hencefoorth quench all the corrupt motions of our mindes, ſtriving with thy diuine pleaſure, and reſtoze again in vs the image of thy diuine light, which was loſt, that being thus inwardly renued in our minds, we may reſoꝛme vs outwardly in our conuerſations, and may ſing aloud vnto thee, and may ſerue thee with gladnes, and come alwaies vnto thee with ioy, Amen.

O Lord increaſe our faith.

Sing vnto the Lorde a newe ſong,
O ſing vnto the Lord a newe ſong,
Pſal. 96. 1.

Sing vnto the Lord, and prayſe
his name, declare his ſaluation from
day to day, verſe 2.

To the praise of God , for
the forgiuenesse of
our sinnes.

What shall we do vnto thee O God
for all that thou hast done?
Whose loue fro vs remoues the rod,
which our offences wonne.

Thy Son hath brought vs peace a-
nd made vs one with thee, (gaine,
Although our sins deserved paine,
his crosse hath made vs free.

How shall wee requite thy loue,
what recompence is due,
To thee or him? helpe from aboue,
our sinfull liues renew.

The best reward that we can giue,
it helps not thee at all,
Let thou in bountie dost receiue,
wretched wights in thrall.

Great is thy glorie, loue, and might,
thy mercies haue no end,
All thanks and praise to thee in right,
each heart should still extend.

But

A Peniue

But we poore sinners may crie our
against our selues, and say:
Our purest deeds like filthie clout,
our grosse conceits bewray.

No stay is in our crooked will,
a rash consent we giue;
To reach delight, that seekes to kill
our soules wherin we liue.

But now thy sauing health extend,
thy mercies sweete prepare.
And salue our sores: let vs amend,
and breake thou sathans snare.

A short prayer for the for- giuenes of sinnes.



De father everla-
sting, merciful and
full of pittie, I do
acknowledge my
selfe sinful, where-
by I haue deserved
punishment in thy
heauie displeasure. But I
haue an advocate, euen Iesus
Christ the righteous, and he hath
redeemed me from all unrighteous-
nes, if I truly repent mine

ur- my life according to thy will
ut, thy most deare father in him,
me me againe and wash me
me through his blood, couer
with the precious and most
ous robe of his integritie and
cience, and in him forgive my
s, and for his sake, remember
me no more, but rather supply
wants of all spirituall graces
gifts in me, of faith, of know-
ge, of love, of patience, of repen-
ce, of obedience and true reso-
lution of my life, that being re-
newed againe and regenerate in him,
for- may mortifie all my corrupt and
this affections, and liue in all
chastitie, righteousness and true
piety, all the dayes of my life, that
in this fragile bodye shall re-
sist to dust, my soule may ascend
and I by thy right hand at the time ap-
pointed, my soule and bodye may
enjoy the fulnesse of the ioyes
of heauen for thine elect in thy ce-
lestiall Paradise, Amen.

increase my faith.

A motion to a prayer tend-
ing to the obtaining of true
mortification of our ſinfull af-
fections, without the which
we cannot pleaſe
God.

Having acknowledged our ſins & cor-
rupt affections be-
fore our god, and in
Chriſt his ſon, ha-
ving obtained at-

tonment with him, & yet reſting in
our ſelues ſinfull and miſerable,
and of our ſelues vnable to obtain
the fauour of God, and being ob-
tained, not able to ſtand without
his continuall aide: we muſt ſeeke
by all meanes to frame all our ac-
tions in his feare, knowing this,
that it is not inough for vs to
haue found the meane how to be
reconciled vnto God, but we muſt
uſe the meane alſo (being recon-
ciled) to retaine and keepe him our
fauourable God ſtill, which is by
mortifying theſe euilles in vs

We muſt
ſeeke to keep
the fauour of
God.

which

word, wherein resteth that spiri-
tull happinesse, which heere by
but we see as a shadow farre off,
which one day shall be manifest to
our absolute ioy and saluation.

In the meane time good fa-
ther sanctifie our harts with hea-
uonly contemplations, and sancti-
fied meditations, that our ioye
which now is but in part, may bee
daily enlarged through the deare
fruits of loue to the law, faith in
the promises, and of hope that our
ioy shall be full at the appearance
of thy sonne. So shall the king-
dome of thy sonne appeare in vs,
and wee which wander in the
darkenesse of this polluted world,
shall appeare manifestly to bee the
heires of thy kingdome, through
faith testified by the frutes of a
sanctified life.

And to the end good father, that
thy kingdome may daily moze and
moze appeare and increase, graunt
free and comfortable passage to
the word and Gospel of Christ,
that it may be plainly, purely, and
plentifully preached. And bouch-
se to increase the number of the

D labe=

A Penſue

labozers in this worke, who may faithfully and diligently worke therein. That though the ſame, thy people, which now ſit in darknes, may be enlightened, that ſuch as are farre off may come neere: and they that are without, at thy good pleaſure may be brought in to this kingdome: that we may al put on that ſanctified garment of a new life and ſincere conuerſation, which may approue vs to be thy children and Citizens of thy kingdome: and that as becommeth thy ſonnes, we may be reformed in our liues.

Giue vs thine holy ſpirite, that wee may beleue thy worde, and thereby ſo direct our liues, that we in all vertuousneſſe and godlineſſe of conuerſation, may finiſhe our courſe vpon earth: And afterward liue with thy Sonne in eternall bliſſe. And ſeeing thy kingdome is not meate and drinke, neyther conſiſteth in ceremonies and traditions deuifed by man, neither commeth it with obſeruations, neyther is it in word, but in righteouſnes, and peace, and ioye in the holye Ghoſt, and in power:

A Penſiue

power: Graunt that wee all may
be truly regenerate and borne
new by the holy ſprite, and may
no longer ſpend the dayes of our
lives in the luſts of the fleſh, in
the vanities of the minde, and in
pride of life. But may elcuate and
raiſe bpward all our affections, e=
uen to thy holy hill, from whence
commeth the life wherein we live,
the helpe whereby we ſtand, and
the power whereby we are deſen=
ded. And be thou preſent, good
father, in all readineſſe to ſup=
port vs being weake, to releue vs
being poore, and to traine vs by
all heavenly knowledge, being al=
together ignorant.

And let euery of thy children
that thiſt after that righteous=
nes, be filled with all good things
within and without, that we may
go forward in daily exerciſe of pi=
etie and godlineſſe, in knowledge,
in faith, in loue, in hope, and in
true zeale, that we may live with=
in the compaſſe of thy fatherly
protection, die in thy loue, and be
in thend crowned with the glori=
ous meritts of thy Son in heauen.
Amen.

A Pensiue

For the kingdom of God.

THe God of blisse,
VWho faithfull is,
His sacred word doth send,
To teach vs all,
On him to call,
And to his lawes attend.

His kingdom pure,
VWhich shall indure
For euer: doth begin
In those that know,
How here below,
To mortifie their sinne.

And they that wil,
Imbrace his skil,
The way that traines to blisse,
Shall quickly see;
That they shall be
Reformd from things amis.

O God aboue,
Looke thou in loue,
On all that long to see,
Thy sauing health,
Thy heavenly wealth,
And glorious kingdom free.

Thy

God.

Thy kingdome show
 To vs below,
 That wander here awry,
 Direct our feete,
 Thy statutes sweete,
 To vs thy folke descrie.

Oh be not slacke,
 But what we lacke,
 With speede let vs obtaine:
 For thou dost feede,
 Such as haue neede,
 Thou dost no poore disdain.

A short prayer for the ob-
 taining of the Kingdome
 of God.



D father merciful &
 euerlasting, be mer-
 ciful vnto vs, and
 giue vnto vs a fee-
 ting of thy blessed
 will, open vnto vs
 the way of true knowledge, pre-
 pare our steppes, to walke a-
 right, that all the course of our
 liues, we may be guided aright,
 and fauour more of heauenly then
 of earthly things: And lette our
 D 3 whole

Thy

A Penſiue

whole delight be to meditate righteouſneſſe : Let vs embrace equitie, and execute iuſtice, lette vs as bound in loue, mercie, ſanctitie, and true holineſſe, and furniſh vs largely with ail ſpirituall graces, wherby we may continually ſeek thine euerlaſting Kingdome, and practiſe the righteouſneſſe thereof for euermore: illuminate our vnderſtandings by thy ſpirit, and let thy ſwoꝝd be our ſwhole comforte, and the uſe thereof our continuall delight. And abandon from our thoughts, all ſuperfluous cares of worldly things, that we may ſhew our ſelues : by a continuall holie meditation of thee and thinges aboue, may vſe the thinges of this life, as if we vſed them not, knowing this, and aſſuring our ſelues by thy promiſes, that if wee ſeek and couet to haue our conuerſation, on thinges ſpirituall, all carnall thinges expedient ſhal be giuen vs by thee, to whom be praife for euer Amen.

Lord increaſe our faith.

A most necessarie Motion
to a Prayer tending to the comfort
& preservation of the church
of Christ, worthy to be
duly considered in
these daies.

There is none so ignorant (I trust)
but well knoweth,
and is fully satisfi-
ed, that our good
God by the operati-
on of the spirit, through the prea-
ching of his worde, hath gathered
together a great multitude of peo-
ple out of all partes of the world,
whome hee hath indued with the
knowledge of himselfe, and whom
hee hath chosen sincerely to serue
him, to call on his holy name, and
to celebrate his prayse in this
worlde: which company of peo-
ple, though farre and neere scat-
tered, he hath so vnited and knit
together in one faith, in one bap-
tisme, and in one sincere course

How the
whole
strength is
knit together
though the
members bee
scattered.

A Penſiue

of doctrine, taught and left vnto vs by Chriſt our ſauiour. That he our ſauiour diſdaineth not, to call them his Church in whome hee will be ſerued, and in whoſe hearts and ſoules he vouchſafeth to dwell, euen by his holie ſpirite, he diſdaineth not to accept this church as his ſpouſe and wife, aſſozding himſelf to be her husband: he is the head, and this faithfull company the members. This church of God is holy, it is ſanctified in Chriſt Ieſus, and euerie member thereof is a ſaint by calling: Whoſoever is of this fellowſhip and companie, and is truely ioyned vnto that head Chriſt Ieſus, is ſo ſeperated from the wicked, that hee liueth in Chriſt, & Chriſt in him.

Ephe. 5. 23.

2. Cor. 11. 2

Reu. 21. 2. 9.

Ephe. 1. 3.

Col. 5. 24.

1. Cor. 1. 2.

Euerie member of the church is ioyned vnto Chriſt.

And forasmuch as wee all know that Chriſt our ſauiour, when hee came in the fleſh, and being preſent in the worlde, though he were Lord of all, became as a ſeruant, humbling himſelfe, and was of no reputation among men: but was ſcozned, derided, whipped, ſpit at, and in moſt baſe manner abuſed, and at laſt he was crucified: yet was

Mat. 28. 18.

Col. 2. 10.

was pure, innocent, stedfast, patient, faithfull, and did loue his enemies, and prayed for them. All this he did and suffered, to the end that his Church and euery member thereof, should learne of this their head, and be guided by this their husband, how and in what course to carry themselves in this present world.

And for that man of himselfe is ignorant and weak, hee hath left his owne example for his children to follow, and his spirit to guide his church; that it steppenot aside, to an unknowne husband: But that in all obedience, they should performe what hee commandeth and carefully avoid what he forbiddeth.

The spirit of
God dwelleth
in his
Church.

Christ being now ascended, and sitting in the heavens at the right hand of his father, hath left vs his church as his image, heere in earth to be scorned, scoffed, whipped, afflicted, persecuted, & euermore murdered, and spoiled, by the enemies of his crosse. And euery member of his Church must lay downe his account before
D S hand,

A Penſiue

The Church
muſt ſuffer
perſecution.

hand, and reckon what it will coſt him, and he ſhall finde that it will amount vnto no leſſe, than perſecution, trouble, enemies, and euen death it ſelfe, if he will truly follow his maiſter Chriſt. And this portion is the very badge wherby his Church, and the true members thereof are knowne. It is the touchſtone and triall of our profeſſions. And to the ende that we may the more exactly followe him, hee commaundeth vs to forſake our ſelues, and to take vpon vs his crolle; and patiently abide & beare whatſoeuer triall ſhall be laide on vs by his enemies, who if they ſpard not him being the head, they wil not forbear the members. If they called him, euen our maiſter, Melchizedek, what reproch wil they not giue vs? if they crucified the Lord of glory, much more wil they perſecute his children.

It appeared, as ſoone as the maiſter was taken away, the ſeruants were deſpiſed: When the ſhepherd was gone, the ſheepe wandred abroad, and all the children of God were tried. Some by mock.

mockings and scornings, some by bonds and imprisonment, some were hewne in peeces, some stoned, some were slaine with the sword, some wandered vp and downe in sheepe skins, destitute of comforte, afflicted and tormented, some wandered in the mountaines and in the wilderness, Heb. 11. 36. hiding themselves in denues of the earth, and none escaped the hand of the ennemie, and yet they were 2. Co. 1. 1. such as the worlde was not woorthie 24. 13. of.

Saint Paul the Apostle was mightily persecuted of the Jewes after he became a member of this Church. Peter and John were also bitterly persecuted. Stephen most miserably handled, and at last stoned. All the Apostles and disciples of Christ were persecuted, and haucke was made of the Church of God, insomuch as all such as tooke on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup whereof their maister tasted. And we that followe them in profession, must be contented to follow them in troubles, to take

Ac. 4. 3.
Ac. 6. 12.
Ac. 7. 58.
Ac. 8. 13.

A Penſiue

by his crosse, and to beare what the world wil lay vpon vs. There is no way to the kingdome of heauen, but by Christ, and there is no way to Christ, but by tribulation.

Psal. 11. 2

Psal. 3. 2

The practise
of enemies
of the
church of
God,

The wicked do continually seek to oppresse such as are true of hart, they make sharp their swordes, they bende their bowes, & dispose their arrowes in their strings, coueting to shoot at those that feare God. The kings of the earth band themselves, and the princes of the world assemble themselves together against god & his church. England, since it hath come to the taste of true religion, hath tasted how true it is that is sayd, that they that wil liue vprightly, shall haue many that will rise vpp against them. How hath the rage of Sathan appeared against vs, with bitter threates from Spaine, with excommunications and condemnations from Rome? how haue we been labored to haue beene seduced by Priests and Seminaries, from our bounden loue and duetic, not only towards her Maestie, but towards our God: if curlings, if blessings, if dissuasions, or persuasions, if threates of hell

hell, if promises of heauen, if thz=
 ings downe, or exalting high, if
 hart of fire and swozd coulde haue
 preuailed, we had fallen and soz=
 then God ere this day: how haue
 they sought the death and destru=
 tion of our gracious Queen, and
 graue Counsellors, by enchant=
 ments, by magicke, by murther, and
 by al diuellish practises: haue we
 not bene environed by fleets of
 shippes at sea: by armies of rebels by
 land, and endangered by hidden
 traitors at home: hath there yet
 any of their conspiracies preua=
 iled: hath not God stood our de=
 fence: hath not our Christ, the
 head of our Church stood in the
 gap against these treacheries and
 tumultes: and dooth there not
 hereby appeare a church militant,
 a church still driuen to defend it
 selfe: and a Church malignant, a
 church fraught with inalice a=
 gainst the truth: a Church offen=
 ded, and a Church offending, a
 Church suffering, and a Church
 persecuting: And who doth not
 see how manifestly it appeareth,
 that our Church is that Church
 which

A church mi=
 litant, and a
 church ma=
 lignant.

A Pensue

which resembleth our head Christ
Iesus in suffering, and the other
to be the church, resembling their
Father the Diuell, by massacring
and killing, who seeing his king-
dome to be neare at an ende, and
noting how his Church and the
reprobates companie diminisheth
beginning to enkindle the coales
of dissention betweene kings and
kingdomes, and stirreth by trai-
tors vnder colour of teachers
murtherers in the name of catho-
likes, and diuels vnder the habits
of religion, by whome the whole
wozld is at this day sette in a
flame, and they labour by all
means to peruert with the venom
in their tailes, the consciences of
al true christians, and where they
see they cannot preuaile by the
truth, they seeke it by tyrannie,
in the place and steede of mercie,
by vse of massacres, in steede of
peace, which the truth embraceth,
they stir by wars, and in steede of
loue (the badge of christians) they
execute all hatred, euen to blood.
If we looke into late yeares, wee
shall finde in Fraunce howe thou-
sands

The troubles
of France.

Christ and the Church of God have
beene murdered; some in their
houses, some in the streets; some in
the temple, some preaching, some
singing, and whosoever was no-
t to serue god aright, was swal-
lowed vpp in this diuelish furie:
so for that the more they strived
to suppress the truth, the more see-
ing to preuaile, they by the insti-
gation of the adulterer of Rome,
proceede on to newe deuises, spa-
ring neither old nor yong, great,
nor small, but take all by the
cheape, euen their kings, and
with butcherly hands; desle their
palaces with most cruel murther,
killing euerie innocent, euen such
as can but name the Lord Christ,
and him serue as their only redee-
mer in the lowest measure, doe
they most cruelly cut off with vn-
timely death.

Is it not therfore high time for
the poore church of God, in re-
gard of this bloudie worke of the
Diuell, to poure forth continuall
ardent prayers vnto our God for
his present helpe in this trouble:
And howeuer wee rest in great
measure

A Penſiue

England
hath grāt
cauſe to
pray.

The perfec-
tion in
Queen Ma-
ries time, a
meane to
pray now.

measure freed from massacres and
open murthers heere in England,
thzough the louing hand of our
good God, yet are ſwe not without
continuall occasions, to mooue vs
to godly ſupplications, that God
in his mercies wil cōtinue our ſa-
uourable God for euer, and that
he wil be ſtill mindfull of vs, that
ſwee fall not into our ennemies
hands, who (as we ſee) practiſe by
all kindes of pollicies to preſſe
vpon vs, to deale with vs as they
haue dealt with other nations: nay
to make vs to be no more a people.

The remembrance of our little
persecution in the time of Queene
Mary, may moue vs to due obedi-
ence vnto our God, who did ſpee-
dily deliuer vs by the gracious
hand of our moſt ſacred Queene
Elizabeth, in whome, vnder our
good God, ſwee haue bene theſe
40. yeeres, moſt compleate, ſo hap-
pily defended, that we haue hadde
free ſcope to ſerue our GOD in
truth: whereas we ſee other nati-
ons to be ſo ſuppreſſed by the hea-
uie hand of the wicked man, that
none dare ſtand to profeſſe God.

by

es and with present torture.

Oh let vs therefore be thankful
of our mighty God, for his help in
without former daungers, and pray, that
one by one may shew our selues as wise as
at Gods expents, and as innocent as Doves,
our faith that wee may stand sound and vn-
d that shewable in our professions, in
s, that strong, in loue vnfained, and
continually persevering in this in-
valuable trueth, that the gates of
hell, nor the tyranny of the euill
s they can preuaile not against vs, that
s: nor the fond and idle furie of that Ro-
mish Idol terrifie vs not, whome
little together with his worshippers,
needfull sufficient God laugheth to
scorne: who, as we see, and haue
sper, hath by his prouidence tur-
ned their practises to their owne
condemnation, all their plots, snares,
and pittees to catch themselves: Is
not this maruellous in our eyes? But
the truth is great, and it preuaile-
th.

It is the Lord that hath done
this great thing. It is hee that dri-
ueth backe the Heauen, and that
scattereth his church, it is hee that de-
stroyeth the aduersaries, and maketh
his

Psal. 44. 2

A Penſiue

Pſal. 39. 2.

The enemies
hope com-
meth to
naught.

his owne people to growe, it is he that
giueth ſtrength vnto his people, and
bleſſeth vs with peace. Why then
doe the fooliſh heathen thus rage,
why do theſe peeuish people muſter
againſt the church of Chriſt
in vaine? When their hope was
to haue preuailed with their per-
uertiſhly termed (inuiincible army)
they ſtumbled and fell: the hand
of the iuſt God was againſt them,
and his mighty hand caſt them in
to the bottome of the ſea, and with
his power he confounded their
wiſe: and howſoever they ſeem
to continue malicious, and in
deepe deſire to cutte vs off, and
diſpeople vs, let vs not feare, but
duely call vpon the name of God
our head and huſband, and he will
breake their bowes, he will ſhine
their ſpeares inſunder, their owne
ſwordes ſhall pierce themſelves,
and their owne bullets ſhall cutte
themſelves in peeces.

If God will
that we ſuf-
fer, let vs glo-
rifie him
therein.

Let vs therefore continually fall
downe befoze him in prayer, and
in due obedience vnto his word,
ſubmit our ſelues vnto his will,
and if hee will that wee ſuffer for
his

he that for his name and trueths sake, let vs
 e, and visite him in our sufferinges;
 y the which, that a crowne of life
 s rage, shal be vnto in store for as many
 mure take his poake with patience,
 Chyrist faithfully endure vnto the
 e wate.

ir per- And if it please him, hee can make
 army, and to cease from the one ende of
 e hand, world to the other: but if it be
 t the pleasure to raise by new euills
 em in, and vs for our sinnes, lette vs
 d with knowledge his iudgementes to
 eir be, and our desertes to be vile.
 seeme to let vs serue him continually,
 d in without feare of them that can but
 and the body, and can not annoy
 e, but soule, then shall nothing se-
 God, and vs from this our Chyrist,
 he will, from the vnity of his Church,
 shiner, either tribulation, noz anguish,
 e owne, persecution, noz famine, noz
 elnes, sickness, noz peril of the sword,
 l cutte, death, noz life, noz angells, noz
 principallities, noz powers, noz
 lly sal, things present, noz things to com,
 , and no height, noz depth, noz any cre-
 boorde, sure, neyther Dope, Spaniard,
 will, Turke, noz Insbell, nothing
 fer for, shall seprate vs from the loue of
 his
 God,

A Penfne.


God, which is in Chrift Iefu
our Lord.

Let euery member then of the
true church, with all power and
diligence, endenour to approach
himfelfe, by knowledge, by faith,
by prayer, by humilitie, and patient
abiding the Lordes leasure
all things: fo will our Lord
God keepe vs vnder the shade
of his wings, and preferue vs
the apple of his eye, that wee may
grow vp, and bring forth fruit
thousand folde, to the glory
his name: and whether by life
by death, he hath decreed to glori-
fie vs, let vs take either in al
ly obedience vnto his will,
present our continual prayers
to his Maieftie, for the comfort
and prefervation of the vniuerfale
Church.

Actus

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The Prayer for the Church
of God, to be saide at all times,
and especially in
dangers.

 Almighty God and
everlasting Father,
who hast boughsas
sed to gather vnto
thy selfe an holpe
company out of all
corners of the world, whom thou
almost gloriously entituled with
the names of thy Church, thy
people, and thy members, & whom
thou teachest, lonest, and feed=
est, whom also thou so tenderly con=
sistest, that howsoever the wic=
ked, euen thine enemies, do seeke
to annoy it, thou so defendest, gar=
dest, blestest it, that no haire of the
head, as the least member thereof
perisheth, much lesse any one of that
company perisheth, or is trod downe
without thy prouidence. Yet good
father, such is thy pleasure, that
while this company shall dwell in
thy vessels, it is as a ship tossed
and

A Perseue.

and tumbled with the cruel stormes
and dangerous waues of the sea,
of continuall persecutions
to often assaults of the enemy,
shed sometime against the sword,
sometime beaten with slaunders,
backbitings, reproches, & sometime,
to beatings, buffetings, crossing people
and sometime to massacres, murders
thers, and most cruel death. It is
neuer free from perill, it is alwayes,
and by all meanes tried. There is
no comfort, no ioy, no rest, as long
as it is in this life, but in hope
waiting patiently the comforts
and consolations in heauen.

It continually depainteth
the sufferings, the crosses, and
nominious course which Christ
himselfe was forced to suffer
in earth. Insomuch as it is
knowne to be thy Church, by
continuall calamities which
in this life it endureth.

Good father, thou seest how
Heathen doe rage, and how the
warde people of the earth doe
smere agaynst thee in these thy
bers: howe the Kinges of the earth
band themselves, and the Princes
assem.

or me assemble and consult together against
 the sear, thy Christ, and against his
 Church. But make thy people strong
 in faith, that we may breake theyr
 wordes, and cast their cordes from
 vnder: For saluation belongeth vnto
 vntime, and thy blessing is vppon thy
 people. Thou seest, O Lord, thou
 knowest howe the wicked bend theyr
 bowes, and make ready theyr ar-
 rows, that they may secretly shoot
 them thy children, and to hitte them
 without feare not. But thou righteous
 knowest, louest righteousness, thy coun-
 cill doth beholde the iust, and
 thine hand shall holde them by.
 Thou shalt drawe not therefore thy ten-
 der mercies from thy Church: let
 thy mercie and thy trueth alwayes
 be true it: for thou seest that in-
 numerable troubles are raised a-
 gainst it, but send thou thy light
 to knowe thy truth, and let knowledge,
 and true obedience in lowli-
 ty and zeale, leade it: and by thy
 right hand preserve it in thy ho-
 ly mountaine, and let it alwayes
 be in thy tabernacles: furnish it
 with all ioy and gladnes, and gird
 about with strength. Lette it
 through

A Pensiue

through thee be able to thrust back
her aduersaries and in thy name
tread down such as rise vp against
her. Let thy church continually
sing, The Lorde is my light and
saluation, whome shall I feare? The
Lorde is the strength of my life,
whome shall I bee afraide? In the
time of trouble and daunger, hide
thy people in thy tabernacle in the
secret place of thy pauillion: hide
them, O Lord, and set them vpon
a sure rock, that when the wicked
even their enemies and their foes
come vpon them to deuoure them,
let them stumble and fall. Be thou
our strength and shield, thou giue
strength to thy people, and blessed
them with peace. But, good father,
thou seest that the wicked furiously
rage, and endeuoure to rush in
vpon thy sanctuarie, they imagine
mischiefe against thy Church, and
seek by al means to deuoure thy
inheritance. They lay snares, O
Lord, to entrap thy spouse, and to
dismember thy Christ. They take
wicked counsaile, and in deceit
they worke all their deuises: they
lay waite for the righteous come

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penie, & seek to destroy them. But they shal not be destroyed in the perilous time. For thou, lord, hast promised to stand in the defence of thine own people: Thou hast saved vs from our aduersaries, and hast put them to confusion that hate thy people.

Up Lord, & behold, how yet the enemy seeketh to destroy vs: Hide not thy face, forget not our miserie and affliction: thou God, at the king of all the earth, thou mightiest and rulest ouer al the heathen: therefore will we not feare. The lord of hosts is with vs, the God of Jacob is our refuge, yea, this God is our God for euer and euer: he is the guide of his church, and he it is that wil come and will not keepe silence, a fire shall deuoure before thee, so that thine enemies shal not be able to stand in thy presence, they shal be scattered abroad and come to shame sodainly. Thou God hast giuen a banner to them that feare thee, that it may be displaide in testimonie of thy truth. That thy beloued, euen thy spouse, may be deuoured: and that euerie member of thy

A Penſiue

thy church may dwel in thy tabernacle for euer, & may reſt vnder the couering of thy wings, when the wicked ſhal fal and be vtterly diſcomforted. Oh how terrible art thou in thy workes? through the greatneſſe of thy power ſhall thine enemies bee ſubieſt vnto thee. And although thou ſufferedſt the wicked to ride euen ouer our heades, although wee haue bene forced to paſſe through fire and water, yet haſt thou deliuered vs, and brought vs into a wealthe place, where thy word and Goſpel, euen the truth of our ſaluation, is freely deliuered. Wherefore, O God, ariſe, let thine enemies bee ſcattered: Let the that hate thee, lie before thee, as the ſmoke vaniſheth, ſo let thine enemies be drinen backe: let them not come neare thy ſanctuary. As ſwaxe melteth before the fire, ſo let the enemies of thy Church periſh at thy preſence, and let thy people be glad: let thy congregations ſing and reioyce, let thy beloued leape for ioy. O ſend downe thy gracious raine vpon thine inheritance, reſreſh the wearie members of thy Church,

Church, such as haue felt the woe
of thine enemies: Let them be re=
comforted: Let the solitarie poore
man that thirsteth for thy sauing
health, be filled with the hid trea=
sures of thy loue. Deliuere the im=
prisoned, and let the children now
in captivity, be set free. Wound the
heades of the obstinate, and stif=
necked aduersaries of thy church,
and bruse the hairy scalpes of such
as seeke to destroy thy people. De=
stroy the companie of the speare=
men, & the multitude of the proud,
whose hearts are lifted vp against
thy people. Scatter those idle and
emill affected ones, whose delight
is in warre: so shall all kingdomes
of the earth seeke thee, and the na=
tions dispersed, shall attend vnto
thy voyce, & al such as know thee,
shall sing forth thy praises, yea,
they shal sing vnto him that rideth
vpon the high heauens, & ascribe
all power vnto thee our great god,
our mighty king, our husband and
head. O God of hosts, cause thy
face to shine vpon vs, and we shall
be saued.

O Lorde increase our faith.

E 2

A

A Penſiue

A prayer for Gods fauour
in protecting his Church, com-
fortable to the faith-
full.

*Sing faithfully vnto God our
strength: ſing aloude vnto God of Ia-
cob. Pſal. 81. 1.*

OVr God is good, why ſhould wee
ſo long neglect his prayſe? (then,
His helpe doth paſſe the helpe of men
whoſe lawes and loue decaies,
But lo, the loue of God indures,
from day to day it ſtands,
His ſpouſe to loue and liue he lures,
and breakes her cruell bands.

(light,
He ſends his word, and giues her
his goſpel feedes his flocke,
His people onely take their flight,
to him their liuely rocke.

On him they ſtay, on him they ſtande,
and he extends his aide: (band,
He breaks with truth the dolefull
whereat his Church diſmaid.

No pompous Pope, no Spaniarde
no direfull drum of ſoe: (proude,
No

No shaft, no shot, no rainelesse cloude,
 can daunt his spouse with wo:
 VVhat though the peeuish man of sin,
 his bloody badge display,
 VVhat if he vainely vaunt to win?
 be still: he shall decay:

The proud of our foes shall fall,
 their stoutest strength shall rue,
 The stately strumpet fraught with gal,
 shall taint, and all her crue:
 Iehouah yet, his Church shall saue,
 and with his hand defend,
 VVho then will rest a popish slaue?
 and not our Englands friend,

Breathe out thy word, O God our
 let it be publisht so: (guide,
 That it may stand and still abide,
 and teach thy church to grow.
 Let truth preuaile, let faith abound,
 let all reforme their waies,
 Our Queene preferue, her foes con-
 send peace in all her daies, (found,

A Prayer for the Church of Christ.



Most gracious God and
louing father in Iesus
Christ, looke in fauour
vpon the estate of thy
Church generally dis-
persed through the whole world,
and whom by the malice of Sa-
than, and the tyrannie of Anti-
christ, thou seest continually as-
sailed with many daungers: Bee
thou therefore a castle and defence,
a buckler and rocke, strong and
forcible to withstande the furie
and force of all aduersaries, and
for the better comfort, endue it
continually with faith vnfained,
wherein it, and cuerie member
thereof, may safely runne and re-
paire vnder the shadow of thy
wings, whensoever perill appea-
reth. Graciously guide and go-
uerne it, be present with it, and
take the defence thereof into thine
owne hands, to whom it special-
ly and alone belongeth, and lette
it

it holde on the true course of professing and practising thy true religion, that the aduersarie may haue no cause to condemne it, throught sinne, which howsoeuer it may seeme to dwell in the most godly, while we liue heere: yet let vs alwaies haue an eie and diligent watch ouer our thoughts, words, and actions, that our light may shine to thy glorie, our good, and example of other, in peace and warre, in comfort and calamitie, and not bee dismayed at the voyes and report of the greatest danger, Amen.

O Lord increase our faith.

A motion to prayer, wherein the soule must arme it selfe against daungers of the time, in regarde of false doctrine.



Christ foreseeing in the dayes of his flesh, that after his departure, his Children shoulde

A Persuue

be in danger to bee seduced from his sincere trueth, by the ministers of Sathan, false Prophets, and lying teachers : hath verie graciously giuen vs a forwarning to take heede of such as enter in amongst vs in sheeps clothing, who are inwardly rauening wolues: who should priuily bring in damnable heresies, euen denyng the Lord, who hath brought them, and who bring vpon themselues swift damnation : yet many shall follow their destructions, by whome the way of truth is euill spoken of: It was prophesied long agoe, that in the latter daies (euen in the dayes wherein wee liue) should rise vpp verie dangerous doctrines: & Sathan should transforme himself into an Angel of light : and false Apostles, hauing put on the person (as it were) of Christ himself and his Apostles, should creepe into the hearts of Gods childzen, and so enchaunt them with their counterfeite holines, that many through their hypocrisie should be deceiued: Many such haue in our daies risen vp, and haue caried great shew
of

2. Pet. 2. 1.
Sathan and
his ministers
change
themselues
into angels
of light.

There are
many kindes
of deceitnes.

of being the flock of Christ, but by their actions haue shewed themselves very deuourers of the sheep of Christ, and haue sought to suck the bloud of his saints: of which kinde of deceiuers there are manie kinds, and they most subtile and wily in their generation) & therefore it behooueth the children of God, to be carefull, watchful, and obedient vnto the wil and word of God, which is the line wherby we must direct our course, to saile a-
right vnto the harbour of the heavenly truth. We must touch the compaile of our hearts, with the loadstone of truth, wherby we shal be able to eleuate al our affections vnto the heavenly day star Christ Iesus, that no counterseit stone of mans deceitful opinions, shal draw vs from the course vnto our heavenly harbour, the kingdom of god, where we shal enjoy our true and heavenly hearts ease, euen in this life.

Let vs therefore pray, that wee be not miscarried by the deceits of the wicked pilot sathan, whose directions are mecrely indirect, and

¶ 5 whose

A Penfne

Sathans
barke a de-
ceitfull an
a secure cra-
dle.

Whofe failes are deceitfull, being
glorious to the eye : and the barke
wherein he carrieth his unhappie
passengers, seeming to be a most
secure cradle, gliding on without
tempest or waue, vntill it come to
the end of theyr race, where alas
they fall into the gulse of perpe-
tuall perdition : such a maister is
he, and such mariners are his false
prophets, that they delight flesh
and bloud, and al their course see-
meth sweete, but short : and soure
merchandize they shall haue, that
part in the pinnise of his poyso-
ned errours.

As 20. 29. 30

Let vs therfore be swatchful, and
flee his painted poyson : for wee
may be soone miscaried, if we enter
but one step into this course. Let
vs cal to mind that Paul hath fore-
warned vs of a verie perillous
gulf, wherein without great watch-
fulnes and praier, wee may easilie
fall, and that is, into peruerse opi-
nions, drawn therinto by such as
should enter in euen amongst our
selues, yea, of our selues, euen of
the fellow teachers in our congre-
gations, that shuld speak peruerse
things

things, yea, and draw disciples after them : The strength of whose inchauntments we haue seene, euē in our owne church of England, whose peruerse doctrines might be recited, but moze fitly omitted: the spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of error, & doctrines of diuels, which speak lies thzough
 1-Tim. 4. 1.
 hypocrisie, and haue their consciences burned with an hot iron.

Let vs hearken vnto the word of the Lord, & embrace it: Therfore let vs couet in all obedience and meekenesse to be taught the truth, pray for vnderstanding and fulfilling of the same, that we may be able to discern these fals prophets, & dreamers of dreames, of whome Moses also forewarned the children of Israel, swilling them not to hear=
 Deut. 13-16;
 ken vnto the idle fantasies of men, ver. 6.
 who prophesse vnto vs lies, and teach vs vanitie, that speake the visions of their owne hearts, and that teach those things that they themselues haue inuented of their own bzaines, and which they haue
 Jer. 23. 19.
 not

A Penſiue

1. Tim. 6. 4

The impu-
dencie of
faſſe prophets

2. Cor. 12.

13. 14. 15.

Hacket a
counterfeit
Chriſt,

not learned out of the word of the Lord, and yet ſay, The Lord hath ſayd it, being pulled vp, and yet know nothing, but doting about questions and ſtriſe of wordes, whereof commeth enuie, ſtriſe, railings, euill ſurmifings, &c. And yet feare not, nor bluſh to make the Lord of heauen the authour of their lies and vanities: who being enemies of God, verie traitors againſt his crowne, kingdom, and dignitie, ſticke not to colour their diueliſh practiſes, peeuish opinions, and groſſe errors, with the word of God, when indeede the word of GOD bewrayeth them, confuteth them, and confoundeth them. Are not theſe falſe apoſtles deceitfull workers (ſaith Paul) tranſforming themſelues into the miniſters of Chriſt, and into his Apoſtles.

Such a ſtrong deceiuer aroſe of late, euen yeſterday, that hideous Hacket, ſtirred vp by Sathan, who was tranſformed into no leſſe in arrogation of Title; then into Chriſt himſelfe, hauing on a kinde of habite of holineſſe, his heart fraught

fraught with a legion of Diuells,
 who powzed out mighty blasphemies
 against God, high treasons
 against her innocent Maiesty, and
 most detestable practises agaynst
 his countrey. And yet a Christ:
 nay, a cursed caitife, in whom was
 perfozmd the saying of Christ our
 Sauour, that there shoulde arise
 false Christs, that should shewe
 such strength of errour, that if it
 were possible, the very elect should
 be seduced by them. And surely it
 is dangerous for the weaker sorte
 to touch the in discourses, in dis-
 putations, or any conference, vn-
 lesse it please GOD to arme them
 strongly with the sword of the spi-
 rit, that by the sword of truth they
 may be enabled to confound them
 in their arguments, for the verie
 true Christians maye often fall
 through fraillie, in some conceit of
 things, euill to be good, and good
 things to be euill: and specially
 when it shall cary colour of godli-
 nesse, to conceiue it so. And many
 times it falles out that euil things
 carrye colour to preach vnto vs
 good, as in the adherents of this
 wicked

It is danger-
 ous to dis-
 pute with
 fals prophets

Christians
 through
 fraillie may
 fall into
 errors.

A Pensiue

Wicked man, the two Gentlemen
 that were decciued by him, and
 drawne to enter into an vnlawfull
 action: that that action carried
 colour of loue, in that they prea-
 ched repentance vnto their Coun-
 trey: it carried colour of Religi-
 on, in that they preached as Mes-
 sengers sent from God: But see
 howe all these gay shewes were
 mingled with mischiefes, tending
 to stirre bp bpzoares and tumults
 among the people, and to rapse an
 euill opinion and disloyaltie in the
 subiects towards her Maiestie: &
 mozeouer, it tended to enuie and
 wicked zeale, to bring Magistrats
 into contempt. All which preach
 vnto vs that it is time for al estats
 to looke about them, to be watch-
 full, and to be ready to stand in the
 day of trial: for these are persecuti-
 ons raised agaynst the Highest, e-
 uen by such as are with vs in som
 outward shewes, but not of vs as
 the issue of their woorkes declare:
 but in my pooze opinion, this
 theyr preaching publisheth to vs
 Gods displeasure, for ouermuch
 security. If they being false pro-
 phets

phets preach vnto vs repentance: it is time for the true ministers of God to crie out for repentance: for God many wayes preacheth vnto vs repentance and amendment of life. And because the deuill to an euil purpose preacheth that which may admonish vs, let vs vse the meanes to learne howe to amend what is to be amended: so shall we tread him and his purposes vnder our fecte, and God himselfe will send preachers to publish his pleasure, and to declare his truth with warrant of his word, whose exhortations shall not be by deceit, nor by uncleannes, nor by guile, but as they were allowed of God, and to whom the Gospel being committed: they shall speake, not as they that please men, but God, which shall approoue their heartes. By whose doctrine also wee shall be able to finde out all the false Prophets that endeouore to miscarry vs. The aptest mean to bring men into the captiuitie of errors, and erroneous teachers, as ignorance of the word, which would God it were meerly banished the Church

Ignorance
the mother
of errors,
of

A Penſue

Coloff. 2. 2.

Phil. 6.

of God that through knowledge
we might wade in the true word,
and by the ſame diſtinguiſhe and
call out the poiſon of all peruerſe
teachers, and caſt it in the fire of
vtter obliuion. That the hearts of
true Chriſtians might be comforted,
& all the congregation of God
knit together in loue. And that all
the miniſters of God might proceed
in one rule, and might al mind
one thing in the lord, that nothing
be done of contention or vainglorie,
but that in meekneſſe of minde
euerie man eſtreme other better
than himſelfe. What moued thoſe
two gentlemen Ardington and Cop-
pinger, to runne that courſe, but
vainglorie and ignoraunce of the
worde, without the knowledge
whereof, the intricate and hidden
ſubtiltie of that wicked monſter
Hacket, could not be deſcried, who
bewitched them with forgetteful-
neſſe of their duties to God, & their
moſt gracious Queene: for that
they ſearched not the counſell of
God, neither builded their proceed-
ing vpon his word: but pricked
on by the ſting of ſingularitie and

baine

haine glozie, brake out into desperate and irreligious terms, laying open, as it were, before all the world, their owne corruptions, & the deuillish affections of that wicked man, that counterfeited Christ, that forged king, who was deservedly crowned with a halter in the same manner, according to the words of the apostle, that the ende of these men shall bee according to their workes.

The end of
Hacker that
counterfeited
christ.

2. Cor. 11. 15

It is time for the Children of God to take warning and be watchfull, considering these dangerous times, where swarmes of false prophets do euery where rise and fro to disquiet the godly, as papists, Brownists, Anabaptists, the familie of iust and lewdnesse, the familie of lone: & manie other dangerous sects, who seeke to quench the ardent zeale of sincere christianitie, struiuing about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our Ministry may shew it selfe approued vnto God, and that our Ministers neede not to be ashamed, but may deuide the word of trueth aright, that they may

may stay prophane and balne ba-
 lings which increase to more ba-
 2. Tim. 2. 25. godlines: And that they may bee
 the pattern of the wholesome wor-
 which they haue learned in faith
 & which they may teach in loue
 Christ Iesus. For such is the su-
 tiltie of this wicked worke maister
 who hath sent forth these heli-
 harvest men, that som one of the
 his subtile sectes in these meetes
 and as it were matcheth euery
 ly endeuor and sincere course
 the children of God do practise
 2. Tim. 6. 25 deed, onely to impaire the credit
 a right Christian life in Gods
 cere children, by the opposition
 science, falsely so called.

We know that it is the duty
 euery childe of God, to doe good
 woorkes to approue his faith,
 which faith he is iustified: and
 see that the deuill hath stirred
 a doctrine of woorkes, that by the
 men are iustified, and therfore such
 as stand vpon their own iustifica-
 tion, cary themselues in shew an-
 swerable in mortall sincerity to the
 most godly: when yet they hang in
 the Spiders web of sinne, because
 they

they imagine that God wil thank
 them, because they doe that which
 he hath commaunded them. And
 by the mouth of God himselſe
 they are condemned for vnproſita-
 ble ſeruaunts. Luk. 16. 9, 10

Wee know that true Chriſtians
 thirſt after the word, and deſire
 to be fedde with the foode of the
 goſpel. And therfore deſire to re-
 ſort vnto ſermons, and to be ſtu-
 dious in the worde. And wee may
 ſee howe the Diuell prouideth to
 blemish this Chriſtian vertue, by
 ſetting vp euen of his wicked mi-
 niſters to perſorm the ſame, as did
 the ſoothſayers of Pharaoh, and at-
 tempt to breake out into groſſe
 and moſt palpable euils to the end
 of the ſal of them that ſtood not,
 ſhould blemish the zeale of right
 ly affected.

Againe, wee know that it is the
 duty of Chriſtians to ſhun ſwea-
 ring, and blaſphemie, to giue con-
 ſtant thanks for gods benefi-
 ts, to instruct their families, and to
 pray for, and with them. And wee
 ſee that the deuill hauing emula-
 tion hereat, endeuoureth either to
 draw

A Pensue

2. The. 2 15

The diuell
practiseth
to blemish
the Prea-
chers of the
word.

draw such as exercise this sincere
course of life into some action that
discredite their profession, or else
stirreth by some counterfeite of his
in some shew, to perforce this in
tegritie, that at the last by some
notable fall, he may bring al other
sincere professors into ignominie.
Therefore, brethren stand fast, and
keepe the instructions which ye haue
bin taught either by word, or by
the examples of the apostles.
For aboue the rest of his daunge-
rous practises, marke how he en-
deuoureth to blemish the professi-
on of the Gospel, euen in the Mi-
nisterie, & in the sound preaching
of the word, by drawing them into
some grosse euill or other, to the
end that he may bring all the god-
ly and zealous workemen of the
Lord into contempt, blinding the
eyes of the world, and thereby rat-
feth a false opinion of the very sa-
cred truth.

By this we see, that euen now
is come the time of triall, and now
it wil be found out who are Gods
children in shew, and who in deed,
it will appeare, who will continue
vnto

to the end: for if wee giue con-
 ction to strange doctrine, to newe
 or eld, to false and counterfeite
 of humes, whereunto wee are daily
 this inuolued, then shall wee bee vaga-
 by some from the Church of God,
 al other whosoeuer we seeme to dwell in
 omnie the same, and to bee members of it
 fast, and outward show, then wil God in
 ch yett last day say, I know you not,
 word whosoeuer wee say wee haue pro-
 fastles tried and preached in his name.
 unge- Oh let vs therefore pray, that
 hee en may hold on a true course, and
 of the up the line of the truth, without
 e whi turning to the right or left hande,
 achers whosoeuer subiect wee shall then
 m into to slaunders, to scoffes, to re-
 to the chokes, to imprisonmentes, and
 e god sometimes to death it selfe.

of the Happie are wee that haue the
 ng the booke of life laide open befoze vs,
 y rai wherein is contained the way to
 ry sa Gods kingdome, and whereby we
 may take the path to our heavenly
 nowe parts ease, and that without re-
 nowe posse, wherof we may reioys, and
 Gods And for a farther cause
 deed, is to go vnto God in praise at mi-
 inue somewhat consider the con- way do
 bnto

What the
 true confes-
 sors must
 looke for,

A considera-
 tion of the
 controuer-
 sies in our
 Heb. 13. 17.

swil

A Pensue

2. The. 2 15

The Iiuell
practiseth
to blemish
the Prea-
chers of the
word.

draw such as exercise this sincere
course of life into some action
discredite their profession, or
stirreth by some counterfeite of
in some shew, to performe this
tegritie, that at the last by some
notable fall, he may bring al other
sincere professors into ignominy.
Therefore, brethren stand fast, and
keepe the instructions which
haue bin taught either by word
or by the examples of the apostles.
For aboue the rest of his daungerous
practises, marke how hee
denoureth to blemish the profession
of the Gospel, euen in the Mini-
sterie, & in the sound preaching
of the word, by drawing them into
some grosse euill or other, to the
end that he may bring all the good
ly and zealous workemen of the
Lord into contempt, blinding the
eyes of the world, and thereby raise
seth a false opinion of the very sac-
cred truth.

By this we see, that euen now
is come the time of triall, and now
it wil be found out who are Gods
children in shew, and who in deed
it will appeare, who will continue
vntill

his line the end: for if wee giue con-
 action to strange doctrine, to newe
 n, or eies, to false and counterfeite
 feite of his, whereunto wee are daily
 ne this iudged, then shall wee bee vaga-
 t by some from the Church of God,
 g al oth soeuer we seeme to dwell in
 gnomine, and to bee members of it
 d fast, outward show, then wil God in
 which y last day say, I know you not,
 y word soeuer wee say wee haue pro-
 apostolied and preached in his name.
 daung whet us therfore pray, that
 we hee may hold on a true course, and
 profess the line of the truth, without
 the way to the right or left hande,
 preache soeuer subiect wee shall then
 hem in slaunders, to scoffes, to re-
 , to tithes, to imprisonmentes, and
 the go sometimes to death it selfe.
 n of the happie are wee that haue the
 ding the life of life laide open befoze vs,
 rebv therein is contained the way to
 very say kingdome, and whereby we
 take the path to our heauenly
 en now its ease, and that without re-
 and now life, wheresof we may reioyce
 e God and for a farther cause
 in deed to go vnto God in praise
 continue what consider the con-
 vnt

What the
 true confes-
 sors must
 looke for,

A considera-
 tion of the
 controuer-
 sies in our
 own churche

A Pensive

Things which of late haue risen by the
work and instigation of the devils
even in our owne church, among
our own guides in our own nation,
land: how it hath raised a scruple
and doubt in some that are not
together grounded in the know-
ledge of the word, Whether they
should obey the Magistrate in Eccle-
siasticall causes. And, whether they
should be a superioritie or equalitie
the Church-Governors. These, and
many other causes hath he raised
to hinder the preaching of the Gos-
pel, which is greatly to be lamented,
and an establishment of con-
corde amongst our selves to be
sought and heartily prayed for.
The word warranteth our obedi-
ence vnto magistrates, & therefore
soo be vnto him that wil teach by
contrarie doctrine. Let vs indue
to performe our dueties, and giue
vnto God that which is Gods, &
vnto Caesar that which belongeth
vnto Caesar. And for the contro-
uersie of the inequalitye of Church
ours, it is to be considered
there are several functions for
church, and euerie function
hath

by th his feuerall person and place,
 e deus therfoze pray that euey per
 nong may mesure his calling by the
 nationed, and limit his superiozitie oz
 scrupiozitie, as they are therein di=
 not ad, then shall not the people of
 know want their du food in regard
 er the humane contentions. Oh that
 Ecclery one woulde enter into his
 er the as consience, and as much as
 alicie him lieth, cast away all carnall
 se, and consideration, and what the word
 raise God warranteth, let him holde,
 he God giue no ground to the cauilz
 amens, and shun the contrary.

of con And for vs that are the com=
 to be people, that must expect to
 d forced by the ministry, let vs pray
 obedie their vnitie, and that God wil
 erefoze them humble sprits, vigilant
 ach vs watchfull eyes, knowledge,
 deuoe, zeale, and constancie, that the
 d giue prophets may be abandoned,
 ods, the true ministers of God bee
 ongeteemed and imbraced as the Mi=
 ntrollers of God: Let vs obey them
 Church haue the ouersight of vs, and
 sideremit our selues, for then watch
 ons in our soules, as they that ma
 nctions accounts, that they may do
 hath

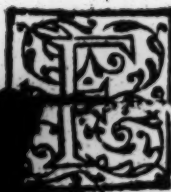
Hebr. 13.17.

Swi

A Pensiue

with ioy, and not with griefe, for
that is vnprofitable for vs, know-
ing that false prophets are the ene-
mies to the crosse of Christ, whose
end is damnation, whose God is their
bellie, and whose glorie is their
shame, which minde earthly things.
If any man therfore purg himself
from these, he shal be a vessel of ho-
nor, and sanctified and meet for the
Lord. And therfore let euery man
pray vnto God that they may all
speake one thing, & that there may
be no dissentions amongst vs, but
we may bee knit together in one
mind, & in one iudgement, so shal
the glorie of God appeare, and our
Church prosper.

The Prayer against false Prophets, errors, Schismes, an for increase of Christia- nitie.



As much good fa-
ther, as the latter
times of the worlde
are come vpon vs,

e, for Daniel, who was persecuted of
 Saul and crossed by his owne sonne
 Ablolon, As Ioseph, who was im=
 Gen. 39. 20
 prisoned for his sinceritie & conti=
 nency, whose hard and ill intreat=
 ment is specified, Psa. 105. Ieremie
 Jer. 20. 2.
 the holy prophet of god, was like=
 wise imprisoned and buffeted, fet=
 tered, and euil intreated, for doing
 Dan. 6. 6.
 the message of God. Daniel, for
 that he refused to commit Idola=
 rie, was cast into the Lions den.
 Elias was pursued by the wicked
 ministers of Iezabel, to haue beene
 slaine. But let vs marke how the
 Lord worketh. He willet vs to
 call vpon him in the time of trou=
 ble, and he will heare vs and ease
 vs. So these men cried vnto the
 Lord, and he deliuered them out
 of their distresse. He did not onelie
 deliuer David, but made him a
 King, hee did not onely set Ioseph
 free, but made him chiefe ruler of
 the kings household, he was exalted
 out of prison to promotiō: so were
 Gen. 41. 40.
 Ieremie, Daniel, Elias, and all Gods
 children deliuered. We also reade of
 Peter, Paul, Silas, and many other:
 the ends of whose troubles, are

The Lord
 worketh for
 his children.
 Psa. 50. 15.
 Psa. 107. 13

A Penſiue

Prayer draweth trouble
 bleſſe to a
 good end.

Pla. 62. 6.

Pla. 71. 20.

Exo. 17. 6.

Pla. 14. 8.

Exo. 16. 13.

Pla. 78. 6.

Jdg. 15. 19.

comfortably wrought by the li-
 uing hand of the Lord by prayer.
 Yet often times the Lord permit-
 teth his children to be most deeply
 plunged in miserie, in such sort as
 flesh and blood often doubteth
 whether it be possible that there
 may be anie meane to deliuer it, for
 we see that we stick fast (as Dauid
 saith) in the deepe myre of trou-
 ble, where no stay is, where is no
 comfort at all, no friend to ayde
 vs, no mean to rid vs, but the cruel
 streams and mercilesse waters run
 as it were ouer our head. The Lord
 sheweth his childre great troubles
 & aduersities, but he turneth vn-
 to vs againe, he reniueth vs, and
 taketh vs vp from the deep of the
 sea. So did he help the children of
 Israel, euen throught the red sea:
 the storie of Gods great goodnesse
 and power therein is manifest, and
 comfortable to gods children, how
 he fed them in the barren wilder-
 nesse with bread from heauen, and
 howe hee gaue them drinke of the
 hard rocke. Sampson being readie
 to die with thirst, the Lord gaue
 out a fountain of water out of the
 tooth

tooth of the iawbone of an **Alle** Gods prou-
 to comfort him. Elias bring hun- dence in fee-
 gric, had meate sent him from God ding his chil-
 by a Hauen : the Layde can and dren.
 will if hee see it expedient for vs,
 make vs bread of stones, hee pre-
 serueth his children in the tur-
 nace of the most cruel fierie triall.
 The Childzen of **G O D** walke
 through fire and water, but the **Psal. 6. 13.**
 Lord bringeth them into a sweal-
 the place, as hee did Iacob, who **Gen. 32. 10.**
 came ouer Iorden with his staffe
 onely, but he returned verie rich.
 God blesseth his children with
 good things, & when we begin to
 synke thzough the extremitie of
 our afflictions, yet he will extende
 his hand, as hee did vnto Peter, and
 will hold vs vp that we perish not
 in the waters of trouble, Let vs the
 cast our burthen vpon the Lord, and **Psal. 69. 17.**
 he shall nourish vs, hee will not suf-
 fer the righteous to fall for euer. Let **Psal. 55. 22.**
 vs take vp the crosse, & follow our
 maister Chzist, who hath framed
 out this progresse before vs, & ta-
 sed of the crooked passage of the
 world. God is our help and strength,
 & a present helpe in trouble: hee is **Psal. 46. 1.**
 our strength

A Penſiue

Affliction a
necesseſſarie
meane to
draw vs to
God.

Affliction an
argument of
Gods loue,
and continu-
all prosperi-
tie the con-
trarie.

readie alwaies to be founde, why
should we then feare, or be faint-
hearted, though we fall into mis-
erie, as though some strange thing
happened vnto vs: Let vs be pati-
ent, and waite a while, for it is the
way that the godly haue walked
before vs, and haue bene comfort-
ed. Dauid before he was troubled,
went awry, he fell from his dutie
to God, but after hee was tou-
ched with the crosses of the world
for his disobedience, he beganne to
looke backe againe from whence
hee was slidden, and acknowled-
ged, that it was his sinnes that
had plucked downe Gods anger
against him. So he reformed his
heart, and confessed that it was
good for him that hee was troubled.
So let euery one of vs acknow-
ledge that our miseries are but
messengers to reuoke vs from sin, &
to keep vs in awe of our god, who
is so louing vnto vs, that he will
not suffer vs to fall, but wil by and
by whip vs for our fault, if not, it
is an argument that hee beginneth
to leaue vs to our selues, to fill vp
a greater measure of sinne, against
the

the day of vengeaunce. Thus he suffereth the wicked to swallow in their pleasures, in health, in welth in friends, in continual prosperity, & to haue as it were all harts ease in this world: but alas, it is a dangerous slumber wherein they are cast by the heauines of sin, wherein they lie fattening in all delights, but at last they come to the euermourning slaughter. And farre better were it that they had suffered what in steede of wealth, sickness in steede of health, sorrow in steede of ioye, paines in place of pleasure, and all miserie and affliction in steede of their delights in this life, which is but for a moment, rather then to perish, for their pleasure eternally. But alas, what is this counterfeit to the wise of this world: it is foolishnes. I wil therfore speak again to the poore, to the miserable, to the imprisoned, to such as liue as though they were already dead, in regard that the world affordeth them no comfort, and whose life seemeth vnto the prosperous, a verie madness, a verie hell, and an ignominious life. To such I say

A sower
saying to
securer men.

A Pensue

thus, and wold wish them to take
their crosses with patience, and
follow Christ. And let them not
feare though the earth be moued, and
though the mountaines fall into the
midst of the sea, though the waters
thereof rage, and be troubled, and the
mountaines shake at the surges of the
same, for there is a riuer whose streams
shal make them glad, for God is in the
midst of it. And thereof giueth hee
the thirstie to drinke, and there-
with washeth he away the teares
from the ries of his afflicted chil-
dren, and poureth aboundance of
comforts vpon all such as long for
his ready help: and let them know
this, that the poore shall not alwaies

Psal. 9. 18.

Gods father.
by care of his
children.

be forgotten. The hope of the afflic-
ted shall not perish for ever: the Lord
is a refuge for the poore, a refuge
in the time of trouble: hee forget-
terh not the complaint of the poore.

Psal. 11. 5.

But for the oppression of the nee-
die, and for the sighes of the poore,

Psal. 18. 2.

I will vppe sayth the Lord, and will set
at libertie whome the wicked hath
imprisoned. The Lorde is our
Rocke, and our fortresse, it is hee
that deliuereth vs, he is our strength,
let

Let vs trust in him, our shielde, the
 horne also of our saluation, and our
 refuge: hee is not as the worlde,
 who loueth onely the glorious,
 the rich, and such as are famous in
 the worlde, and who abhorreth the
 needie, the base, the poore, and mi-
 serable. But the Lord loueth and
 regardeth, he fauoreth and relee-
 ueth the poore: hee hideth not his
 face from him that is in miserie:
 but when he calleth vpon him, he
 heareth him, and releueth him:
 And howsoeuer miserably we bee
 trosse, lette vs be comforted, for
 the poorest that trusteth in him shall
 eate and be satisfied. They that seek
 him, shal want no manner of thing
 that is good: although for a time
 wee be tryed and cast downe, and
 most miserably tossed in this cru-
 el worlde, and although wee seeme
 to walke thzough the ballie of the
 shadow of death, let vs not feare,
 for God is with vs, his rod and
 his staffe will comfort vs: he will
 prepare a table for vs in the sight
 of such as seeme to say of vs, God
 hath forgotten them: hee shall an-
 oint our heades with the oyle of

The world
 loueth
 things fa-
 mous and
 glorious
 The Lord
 despiseth not
 the poore.

A Penſiue

The world
addeth sor-
row to him
that God
viſiteth.
Pſal. 69. 16.

inward comfort : hee will fill our
cup, and our ioy ſhall be full. And
although it fall out with the godly
in this world, that when they are
afflicted, the wicked, nay, some-
times ſuch as carrie great colour
of Chriſtianitie, are readie to per-
ſecute them whome the Lord viſi-
teth, & ſticke not to adde more ſor-
row vnto their griefe, whome the
Lord toucheth with any crosse. It
is no new thing, for experience it
ſelfe teacheth it, and it is become a
prouerbe, that one miſchiefe fol-
loweth another, and all troubles
come together : and to verifie it, e-
uerie euill is made to fall vpon the
afflicted man, and the worlde ad-
deth miſerie to miſery, what then?
ſhal gods children diſmay at this?
god forbid: nay, which is more, we
ſee that if it pleaſe God to pull vs
downe from proſperitie to aduer-
ſitie, from abilitie and wealth, to
diſabilitie and pouertie, as manie
times the moſt godly are by the
hand of God in loue : How do our
auncient friends and familiar ac-
quaintance ſlide from vs, as though
they knew vs not? They ſcorne to
ſee

see vs, and they passe by vs, nod-
ding the head, saying reprochfully
he trusted in god, but see his mis-
erie: and if there be any cause, they
will haue a sling at him that is al-
readie stricken: and they thinke it
seruice to God, to vex them that
are vexed, and to afflict the afflic-
ted. And surely, if without offence
I may make the comparison, the
men of this world may be likened
to a companie of dogges, who will
ioyne al together vppon a pooze
cur, that is alreadie surmarched.
And so do the cruell men, hande in
hande ioyne together to oppresse
the oppressed. And therfore al such
as scare God, arme you against
troubles, for the whole worlde is
set against you. Are you pooze: it
will seek your further miserie: are
ye slandered: it will speake more
euill of you: haue ye enemies: it
will also hate you: are ye any way
afflicted: it will seeke to pull you
bitterly down. But stand valiant-
ly, fight a good fight against all
these croiles, not with the hand of
revenge, but with patient abiding:
so sha l ye find rest at the last. Cast

Our deare
friends flie
from vs in
our trouble,
Psal. 38. 11.

The whole
world is set
against the
godly.

A Penſiue

1. Pet. 5. 7. all your care vppon God, for hee careth for you, his eyes are alwaies open vnto their Prayers,
2. Pet. 3. 12. Grudge yee not therefore at the prosperitie of the worldly men, who liue heere in all pleasure and swantonnele, nourishing thei hearts as in the day of slaughter: although they seeke to kil you, and to oppresse you, bee patient vnto the comming of the Lord, settle your hearts, for his coming draweth neere, and take the Prophets for an example of suffering aduersitie, and of long patience, who accounted them blessed which endured: consider the patience of Iob, and his miserie, and marke what ende the Lord made, for assuredly the Lord is verie pittiful and merciful, who although sorrow, mourning, & teares indured for a night, hee sendeth ioy againe in the morning: although father, mother, and friends forsake vs, the Lord taketh vs vp: although we may not looke for outward comfort while we liue here. Yet let vs suffer affliction, let vs sorrow and weepe, let our laughter
1. Th. 5. 5. 6.
1. Tim. 4. 9. 10.

They that
suffer are
blessed.

laughter be turned into mourning, and
 our ioy into heauines, let vs cast down
 our selues before the Lord, and he will
 lifr vs vp. **He** hath said I will not faile **Heb. 13. 5.**
 thee, nor forsake thee. **How** soeuer we
 fall we shall not perish, for the lord
 putteth in his hande, and there-
 fore may the pooze afflicted builde
 his comfort vpon his promise, **Psal. 37. 24.**
 and say, The Lorde is my helper, nei- **verse 6.**
 ther will I feare what man can do vn-
 to me. **Hear**ken yet yee pooze chil-
 dren of God, what Dauid sayth to **Psal. 37. 25.**
 comfort you. I haue beene yong, and
 now am old, yet saw I neuer the right-
 eous forsaken, nor their children to
 beg their bread Hath not God chosen **Iam. 2. 5.**
 the poore of this world, that they shuld
 be rich in faith, and heires of the king-
 dome which hee promised to them
 that loue him? **Where**fore let them
 that suffer according to the will of
 God, commit their soules to him
 in well doing, as vnto a faithfull
 Creator. And reioyce ye in as much **1. Pet. 4. 19.**
 as yee are partakers of Christs suffer-
 ing, that when his glorie shall ap- **verse 13.**
 peare, yee may bee glad and reioyce.
In the meane time, let vs repaire
 vnto him in prayer.

Ave

A Pensiue

A verie necessarie prayer in time of
trouble, crosses, and
afflictions.



Lord god, my most
louing father and
creator, who of thy
franke and free fa-
uour hast called me
into this world, and
placed me in the same, when I
wandred as a poore pilgrim, a mi-
serable and distressed wretch, for
whome thou heeretofore hast
vouchsafed to provide thinges ne-
cessarie and expedient, and hast al-
so giuen me prosperous and gra-
cious successe in my proceedings.
But of late my sinnes haue made
a seperation betweene thy fauour
and my necessitie, insomuch as I
now feele thy heauy hād of iudge-
ment, wherein I am bereaued of
some of thy woonted comforts, in-
somuch as it seemeth that thou set
test thy self as it were against me:
but alas, what am I earth and a-
shes, that thou shouldest contende
with me? let it rather please thee
(good father) to refresh mee with
the

the timely showers and pleasaunt
 dew of thy louing assistance, that
 where I am now low, I may bee
 exalted to thy protection: being ig-
 poore, I may be enabled to liue: be-
 ing base, or of little or no credit in
 the world, I may be beloued and
 embraced, and comforted of thee:
 beholde my pouertie, consider mine
 affliction, and weigh my miseries:
 For innumerable troubles haue com-
 passed me, my sinnes haue taken such
 holde vppon mee, that I am notable
 to look vp. ¶ let it please thee (good
 father) to deliuer me, make hast
 (O Lord) to releue me though
 I be poore and needie: O thinke
 thou on mee, thou arte my helper,
 and my deliuerer, oh make no long
 tarrying: Oh my God, why hast
 thou forgotten me? thou arte the
 God of my strength, why hast thou
 putte mee away: bp (my God)
 why sleepest thou, awake, be not
 farre off for euer, wherefore hid-
 est thou thy face, and forgettest
 my miserie and affliction: my soule
 is beaten downe, I haue no ayde,
 no comfort, all my consolation is
 come to an ende, therefore rise bp.

A Pensiue

○ succour me, rise vp, ○ my helpe
er, rise vp, ○ my castle, rise vp, ○
my refuge, rise vp and restore mee
again, thou God of my comforte,
Thou rocke and my fortresse, my
strength, my shield, the horne also
of my saluation, and my refuge.

Thou hast promised to be a re-
fuge for the poore, a refuge in due
time, euen in affliction. I am
poore and in misery, helpe mee, for
vaine is the helpe of man. They
that knowe thy name, will trust
in thee, for thou neuer failest them
that trust in thee. The poore shall
not alwayes be forgotten, the hope of
the afflicted shall not perish for euer.
Thou hast promised to blesse our
victuals, and to satisfie the poore
with bread. Innumerable are thy
mercies, and that my soule know-
eth right well, and I thirst after
thee in a barren and drie land: I
waite thy releefe in this misera-
ble time, wherein there is no com-
fort: but thou vpholdest them
that fall, thou releuest all that
are ready to perish, and therefore
doe the eyes of all waite on thee,
and thou giuest vs all meate in
pope

help
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me season : open thine hand , and
 fill vs with thy blessings. Diuide
 the red sea of this cruell, euill, and
 hard woꝛlde , that wee may passe
 through our dayes without dan-
 ger , satisfied with eueꝛy good
 thing : open the hard rocke , and
 giue vs the water of comforte to
 drinke, send vs the Manna of thy
 loue and ready help, that we may
 be fylled wꝛth all good things.
 Stand in the gappe betweene vs
 and our aduersaries, that our ene-
 mies oppresse vs not, Increase the
 oyle and meale of our stocke and
 foze, that we may haue sufficient,
 not only to feed and clothe vs, but
 to releue thy poore children, and to
 pay what wee owe vnto all men,
 that we owe nothing to anie man
 but good will. Great art thou (oh
 God) and great is thy power, yea,
 thy wisdom and prouidence is
 infinite, and past finding out:
 Worke therefore (good Father)
 worke for mee thy poore wretched
 creature , that haue no meane to
 help or releue my selfe. Help thou
 me (O my God) that I may say
 and confesse , I sought my God
 and

A Penſiue

and he heard mee, and deliuered mee
out of all my troubles.

O turne thee (good Father)
turne thee towardes me, and haue
mercie vpon mee, for vniuersally thou
hold me vp, I ſhal fall, vnleſſe thou
ſtay me, I ſhall bee ouertrowne,
and vnleſſe thou releue me, I ſhal
utterly periſh.

O, the remembrance of thy
loue is ſweet, the experience of thy
power recomforteth my ſoule. It
was thou, O Lord, that ſenteſt E
lias foode by a rauen, euen ſo canſt
thou by vnerpected meanes ſend
comfort vnto thy childzen, euen in
raiſing vp the moſt cruell men of
the world to releue them. It was
thou that deliueredſt Daniel from
the Lyons, and thou canſt deliuer
vs from the cruell ienne of the
world. It was thou that direc-
tedſt the hand of Dauid to kil Go-
liath, and thou canſt teach our fin-
gers to fight and withſtand them
that riſe vp againſt vs. It was
thou that filledſt many thouſand
people with a ſmall howe of bread
and fiſhes, and it is thou that
canſt feede thy ſeruantes that call
vpon

pon thee euen with little in
few, and canst increase it as thou
wilt. It was thou that diddest
saue the 3. children in the furnace
from the force of the fire, and thou
canst preserve vs in the fiery trial
of this world. It was thou that
deliueredst Daule & Syllas out of
prison, and thou canst deliuer thy
children out of whatsoeuer capti-
uities. It was thou that diddest
worke for Joseph, that his impris-
onment turned to his promoti-
on, and thou canst turne al our ca-
lamities to our comfort. It was
thou that raisedst mee from my
mothers breast vnto this estate
wherein I am, and thou canst
preserve me, saue me, and holde me
vp for euer: yea (good god) I, euen
I by experience, can sing of thy
goodnesse, yea the goodnesse of the
Lord endureth for euer, the mer-
cies of the Lord endure for euer,
the loue of the Lord endureth for
euer, the power of the Lord endu-
reth for euer, yea, the willingnesse
and the readines of the Lord to
relieve the afflicted, endureth for
euer: yea, let all such as heretofore
haue

A Penſiue

haue beene dull of beleefe , nowe
ſee and conſider , that great is the
God of Abraham, of Iſaak , and
of Iacob, yea, our God , the God
of all the belce iers, whose hand is
mightie to ſaue, his mercies infi-
nite, his loue wonderfull, his pro-
uidence paſt finding out: when ſo-
row commeth in the euening, thou
Lord, ſendeſt ioy again in the mo-
ning : when I am in neede , thou
releueſt me, when I am in dan-
ger, thou comfozteſt me, when I
am ſicke, thou makeſt my bed, and
cureſt my diſeaſe. When haue I
come vnto thee, and haue been re-
iecteſt? Neuer hath my complaint
been put back, but louingly heard,
and my petitions granted, ſo that
I reſt aſſured of thy continuall
help. I am forced (good Father)
to ſeeke thee daily, and thou offerſt
thy ſelfe daily to be found, when-
ſoeuer I ſeeke, I finde thee in my
houſe, in the fields, in the temple,
and in the high way : Whatſoeuer
I do thou art with me , whether
I eate, or drinke, whether I write,
or worke, goe or ride, reade, medi-
tate, or pray , thou arte cuer with
me

nowe whereſoeuer I am, or what=
 is the euer I do, I feele ſome meaſure
 , and thy mercies and loue. If I be
 e God ppeſſed. thou defendeſt me, if I
 and is enuied, thou gardeſt mee, if I
 ſ inſuranger, thou ſerdeſt me, whatſo=
 ſ piaser I want, thou giueſt me. Oh
 n ſojntinue this thy louing kindnes
 , thou wardes me for euer, that all the
 moꝝld may ſee thy power, thy mer=
 thoue, and thy loue, wherein thou
 haunſt not failed me, and euen mine
 en I enemies ſhal ſee that thy mer=
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O Lord increaſe our faith.

A

A Pensiue

A Song of prayse for God
present help in trouble.

I I prayse my God who lends his ear
vnto my poore complains;
Whose ready help preuents the fear
which causde my soule to faint.

O Out of the mirie clay his hand
raisde me, and set me where
I do enioy a pleasant land,
he onely set me there.

H He, euen he, that Daniels God,
who shut the lyons iawes:
Rescues my soule from dredful ro
and from mens cruell pawes.

N Now will I sing vnto my rest,
my rocke, and fortresse sound:
Who holdes me vp that am opprest
I else should fall to ground.

N No poore estate, no fretting foe,
no crosses shall dismay
My soule, that sits safe from woe,
in God my sacred stay.

Out

God Out of his storehouse he doth send
what may relecue my thrall:
he brings my sorrows to an end,
and giues me ioy withall.

his ear
at
the fear
to faint
and
here
Reliefe alone comes from aboue,
our God is nigh at hand:
he powrs his blessings down in loue
he fructifies our land.

Draw nere therfore afflicted wights
he calles you for your ease:
be wise, auoyd al humane slights,
he will your griefes appease.

God,
ful ro
ves,
t,
and:
oppre
d.
Encline thine eares, ô Father deare
in loue relecue our neede:
in David, Iob, and Ioseph were
thy mercies scene indeede.

No end therof, the same remaines,
thy mercies, power and loue,
Are ready prest to ease my paines,
my help is from aboue.

A ſhort Prayer in croſſes,
troubles and affli-
ctions.



O Father, full of
mercie, and low
in Jeſus Chriſt,
haue compaſſion
vpon me, whom
thou haſt touched
with thy hand of

Correction. Thou haſt found me
out in my ſinnes, and beaten mee,
thy hand lieth heauy vpon mee, I
am not able to ſuſtaine the burden
of my miſeries. I cannot but faint
in my diſtreſſes, and runne too
and fro for help: but loe, oh Lord,
my croſſes increaſe, and thy anger
I cannot beare: wherefore, good
Father in Chriſt, haue compaſſi-
on vpon me, recomfort me againe,
be pleaſed with me, and take thy
heauy diſpleaſure from mee: and
though my ſinnes haue deſerued
more than I can beare, the merits
of thy Sonne are greater than my
ſinnes, And therefore for his ſake
com

come againe in loue , and by thy
 mercy and power , repayze my de-
 mers, releue my wants, and cure
 my diseases , speake the worde,
 and it shall bee done, all thinges
 by thy voyce , wherefore blesse
 thy creatures all to my vse, that I
 may haue them all in this life
 blessed vnto mee , and.

I blessed by thee
 in Christ,
 Amen.

Lord increase our faith.

A

A Penſiue

A Motion to a thankſgiuing
in the morning.

It is a neceſſary thing
while wee liue heere,
that we ſhoulde be
continually exerciſed
in a due contemplati-
on of Gods mercies towards vs,
and there is no time, but neceſſa-
rily adminiſtreth vnto vs great
and daily occaſions to celebrate the
name of the Lord.

If we looke into the day, whether
into we enter riſing out of our
beddes, a thouſand things open
themſelues vnto the view of our
eyes, whole glorie and beautie put
vs in mind of our farre ſurpaſſing
glorie to come, as alſo of our frail-
tie, and ignominie preſent. For
what are we of our ſelues, in re-
garde of the flowers of the ſilde,
whole beautie and hew may make
vs bluſh, and indeede to tremble,
in reſpect of our caſuall and ſhort
continuance heere, had wee not a
certaine aſſurance of a more glori-
ous eſtate to come: for as wee ſee
the

the most sweet & fragrant floure
quickly to fade, as to grow in the
morning gay, and in the evening
downe and withered, and all
other thinges to come speedily to
their end: euen such is our estate,
because we consider the vncertaintie of
our dayes, which should soone
haue an ende, did not the mercies
of the Lord, and his comfortable
ende conduct vs, and holde vs
in great hope.

For lette vs consider how the
want of our daily sleepe doth an-
noy vs: who can forbear sleepe one
week: nay, for lesse while? What
thing is more tedious and irksome
unto the bodie, then the want of
daily rest: and what comforteth it
more then the daily vse and en-
ioying thereof: and what are wee,
being possessed with heauines and
drowsines of the bodie: and when
we are cast into a dead sleepe, are
we not as dead men: whose me-
morie, hearing, seeing, and al other
sences are cleane gone: wherein
we are seperated (as it were) from
God and the world, we can nei-
ther think on god, or good things,

¶

wee

A resem-
blance of the
estate of
mans life,

A Penſiue

We cannot doe any thing wherby
to defend our ſelues from the leaſt
Danger.

We ſhould
in the mor-
ning recount
Gods bleſ-
ſings in the
night paſt.

What our
dutie is to-
wards God
in the mor-
ning.

Let vs therefore this morning
recount the light & great fauour of
our good God towards vs, wher-
in euen this night he hath prefer-
ued vs from manye casualties,
whercof there are many kinds, by
theeues and robbers, by fire; by
ſodaine ſickenes. Yea, death ſee-
meth to haue a hand fixed vpon vs,
which might eaſily haue diſpatch-
ed vs this night, had not G O D
preuented vs, whoſe continuall
helpe is ſo ready, that euery mor-
ning doth witneſſe his loue. Let
vs therfore reuerently fall downe,
and giue him condigne thanks for
all his louing kindneſſe towards
vs: Yea, eaſely now this morning,
let vs ſhew foorth the louing kindneſſe
of the Lord, Pſal. 92, 2.

The

The Thanksgiuing in the morning,



Lord, I wil praise
thy name, early
now this morning
wil I glorifie thee,
who by thy louing
protection hast so

warded me, that no euil hath taken
hold of me this night.

O most high, mighty, and fa-
uourable God, the day is thine,
and the night is thine : thou hast
named the day for vs to trauaile
in, and the night thou hast appoin-
ted for vs to rest in. I giue thee
most humble & vnfeined thankes
good father, for thine vnspeakable
mercies, who hast not onely giuen
me my comfortable rest this night
past, but also hast kept mee, as it
were, vnder the shadow of thy
wings, euen as the apple of thine
eweye. And had I not bin de-
fended by thee, innumerable dan-
gers had ouertaken me. If thou
hadst not raised me by this mor-
ning, I should not haue bin able

A Penſiue

to riſe, but haue periſhed in my
bed. O great is thy mercy towards
me, far ſurpaſſing my deſerts: for
it is thy hand (good father) that
hath this night preſerued me from
periſhing. Therfore liſt I by mine
eyes euen to the heauens, from
whence I haue obtained this ſaſe-
tie. Yea, betimes in the morning
I wil cal vpon thee, that thy mer-
cies may euermore preſerue mee,
and ouerſhadow me, that no euill
either of ſoule or bodie hurt mee:
and graunt that thy moſt ſacred
protection may alwaies preuent al
the ſecret and open cuilles which
hang ouer my head.

Giue me thy ſpirite of wiſedome
and reuelation, this morning, that
I may know thee, and ſerue thee.
Lighten the eyes of mine vnder-
ſtanding, that I may knowe thy
will, and according vnto the ſame,
frame all mine actions this day:
and graunt alſo, that I may finde
how excellēt thou art in thy pow-
er, howe ſweete thou art in thy
mercies, and in performing thy
promiſes, wherein thou continual-
ly workeſt, to the comfort, defence,
and

and releefe of all such as come vnto thee.

Lord increase our faith.

A motion to an Evening prayer.

The day being nowe past, and the light of the sun being ouershadowed with darkenesse, lette vs

commemore, that euen so there will come the day wherein the light of our bodily eyes shal be shut vp, not for a night, as in the bed through a slumber, but vntill the appearance of Christ in his glorie, comming to iudgement.

And forasmuch as al things for the most part, at this time betake them to their rest, & man is limited this time to cease from his labours. It is our duties especially to betake vs into the gracious protection of our good God, submitting vs, our bodies, and soules

A godly consideration in the entrance of the evening.

The eight is ordained for the rest of man.

A consideration of our estate in the night, with a godly resolution when wee shut vp our eyes to rest.

A Pensue

to his tuitiō, and if it be his pleasure to touch vs this night with the finger of death, we may bee so readily prepared, that we bee not taken at vnwares, but that wee may haue the light of the lampe of a faithful expectation of that blessed houre, burning continually in our hearts, which may awaken vs out of the deadlie slumber of security, wherby otherwise, we shal be so darkened, that we shall perish, not onely in our beddes for a time, but in our soules and bodies for euer. And surely in this danger shal we sleep, vnicles we betake vs into the hands of God when wee go to bed. It is a matter of great momēt, little regarded of worldly men. But the Children of God farre otherwise betake themselves to their corporall rest, for they make their sleepe an image of their death, and their bed they enter into as into their graue, and in the morning when the sun and light appeareth, they take a new occasion, when they rise to contemplate of the celestiall and eternall light, glorifying the name of God, for
his

How the
children of
God betake
them to their
rest in the
night.

his most gracious protection.

And therefore arise now all ye servants of the lord, cry out in the night, poure out your hearts like water, before the face of our living God.

The prayer for the Euening.



Thanke thee (good God and most mercifull father) whose providence reacheth vnto the least of thy creatures, and thy fauour and loue alwayes waite vpon thy children to preferue them: thou hast extended thy sacred comforts towards me this day, thou hast giuen me al things necessarie: and hast suffered none euill to annoy me. And by thy mightie working I haue passed this day, and am now come to the ende thereof, entring into the dark and lothsome night, wherein many dangers lurk, and lie securely hidden, to bere thy children, if thou preuent them not in thy wisdome and loue. Haue

¶ 4 regard

A Penſiue

regard therefore (good Father)
vnto me, who am frail, and ſoone
fall into many thinges offence
vnto thy maiestie : and the right
is often polluted with many ſins,
inſomuch as I cannot but accuſe
my ſelfe before thee, that my ſcepe
cannot be iuſtified to be pure, but
euen therein, by dreames, phanta-
ſies of the fleſh, & many vain temp-
tations, I am often moued to con-
ſent vnto that which thou lotheſt,
and can in no wiſe then perſorme
what thou loueſt.

Sith therefore (my good father)
that I through my ſinnes deſerue
no fauour but puniſhment, I ap-
peale vnto thy mercie in Chriſt,
beſeeching thee for his ſake to an-
noynt the eyes of my heart, with
the oyle of thy grace, that though
the naturall man ſlumber, and in
ſlumbering ſal away by weaknes,
yet my ſoule may be reſreſhed this
night with diligent watchfulnes,
leſt that the aduerſarie ſowing
thercin the tares of temptation, I
giue conſent to ſin, and ſo endan-
ger both body & ſoule by my neg-
ligence. Good Father, pardon my
ſinnes

sinnes for thy name sake, be merciful vnto me, receiue me this night into thy custodie and safe protection, let thy grace comfort mee, and let thy continuall fauour defende me from all perilles. And in thy loue, vouchsafe mee such comfortable rest, as thou shalt see expedient for the refreshment and preservation of the health of my body, which else cannot but wax feeble, and be made subiect to such infirmities, as I shall not bee able to execute my dutie vnto thee.

In thy name therefore good Father, I yeeld my self vnto my rest, wherein let thy holy spirit keepe the doore of my heart, and thy holy Angels attende about my bed for my safetie, for Christ Iesus thy deare sonnes merits, Amen.

O Lord increase our faith.

H 5 Before

A Pensiue

Before we goe to bed.

*The Lord will graunt his louing kindnes
in the day, and in the night will wee sing
of him, euen a praier vnto the God of life.
Psal. 42.8.*

OH Father, full of might and loue,
our castle and our sta:
Who rulest with thy power about,
the darksome night and day.

The day is thine, and night also,
thou rulest wirth thy hand:
Both which were made for mā I know,
and so was sea and land.

The sea and land and all the thinges
therein, which thou hast plast:
Thou gauest vs, and madst vs kinges,
to vie them till the last.

VWhich blessings (Lord) this day wee
most richly had from thee, (haue,
Blesse eke the night, good Lord wee
keepe vs from danger free. (craue,

Pre.

Preserue ys when our drouisie sleepe,
our bodies shall possesse:

And let not Sathan creepe into,
nor our poore soule oppresse.

But let thy grace preuent his ire,
let nothing vs annoy:

Let faith preuaile, let him retire,
and we good rest enioy.

*Tremble and sinne not, examine your
owne hearts vpon your bed, and be still. Psa.*

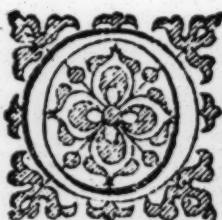
4. 4.

O Lord increase our faith.



A

A morning praier for houſ-
holders to be ſaide in their
familics.



Lord prepare our
hearts to prayer, to
hearken vnto hear-
tie praier : Lorde
haue mercie vppon
vs , Chriſt haue
mercy vpon vs: grant that we pray
not with our lips alone, but with
our hearts alſo : turne not thy
face from our request, but let our
prayer come vnto thee. O our fa-
ther which art in heauen, hallowed
be thy name, &c.

Jeſus Chriſt wee moſt heartily
thanke thee, that this night of
thine infinite mercies, thou haſt
thus preſerued vs, we pray thee to
forgiue vs all our ſinnes, that we
haue this night vnrightcouſly, and
in time paſt moſt wickedly commit-
ted againſt thy diuine maieſtie in
deed, word, and thought, and wee
beſeech thee to keepe vs this daie
from al bodily harme, and to de-
liuer vs from al ſinne, for wee com-
mit

mit both bodics and soules, and all things that be, ouer into thy hāds: thy holyghost be with vs, lest our deadly enemy sathan be entred into vs, or haue any power ouer vs.

Defend thy Church (O God) our Queene, and realme, maintain the true preaching of thy Gospel, conuert or confound our aduersaries therof, suffer not thy Holyghost to depart from vs, but grant that he may rule and gouern vs in our vocation, to the setting forth of thy honour and glozy, to the wealth & commoditie of our countrie, to the edifying of our christiā brethzen, and our soules saluation: graunt this most mercifull father for Iesus Chriſt his sake, whose most pretious bloud wash away al our sins, Amen. O Lord saue vs, and deliuer vs from all euill, giue vs grace, O God, to perseuer and continue in thy truth vnto the end and in the end, with patience. And the peace of God which passeth all vnderstanding, keepe our heartes and minds in the feare, loue, &c.

A Pensiue

Having thus farre proceeded in our
Progressse, wee must be forced to take
vp our standing-house, and for a time
abide in the earthly mansions of our
bodies, before we can attaine vnto the
end of our iourney, and be fully posses-
sed of that absolute heavenly heartes
ease. In which standing-house, wee
must consider how we ought to carry
our selues towards our Queene,
the head and gouernour
of this house-
holde.

Howe Prin-
ces & great
men vse to
decke their
houses, wher
they purpose
so abide.

It is a common mat-
ter, and necessary for
Princes and greate
estates, vppon theyr
repayre vnto anye
house, wherein they purpose to
make any small abode, to take or-
der that the same be cleascd, swept
garnished, perfumed, and set in de-
cent and pleasing order, aswell for
healths sake, as for comelines, plea-
sure, and delight. But much more
it behooueth vs, that haue taken
vp our lodgings, and abiding pla-
ces

us in these our mortall bodies, to
 take order with our affections,
 wills, and dispositions, that our
 conuersations be in such decent,
 comely, sweet, and comfortable or-
 der disposed, that our soules be not
 annoyed with the filth and stincke
 of our corruptions, while we a-
 abide in the same, but rather that
 our soules may be delighted with
 the sweete odours, and sacred per-
 fumes of sanctitie and spirituall
 graces.

What order
 wee must
 take in our
 bodily hou-
 ses.

Wee must therefore like vnto
 good Surueyers and overseers of
 our owne buildings, carefully en-
 deuour, that all the noysome pla-
 ces within our building be clean-
 sed, and the contagious stinks and
 vnseemely filth and rubble, which
 disgrace or annoy the same, be cast
 out and swept. And aboue al, we
 must looke into the heart, for there
 lieth infinit filthines, and vnles it
 be carefully seen vnto, it wil hard-
 ly be thoroughly cleansed, for the
 heart is the place that is most deceit-
 full and wicked, yea aboue all the
 other partes of the bodie, and there-
 fore it is demanded, who can
 know

Wee must
 cleanse the
 heart aboue
 all other
 places.
 Ierem. 17.9.

A Pensiue

The heart is
a subtile cor-
ner.

Deut. 19. 19.

Acts 8. 23.

Deut. 30. 6.

Acts 7. 51.

knowe it? Inſomuch as the Pro-
phet argueth, that the heart is ſo
ſubtil and deceitful, that vnleſſe we
moſt narrowly ſearch it, there ſhal
lie hiddden filthines & corruption,
when we thinke it is well ſwept
and garniſhed. It is a dangerous
thing for vs to flatter our ſelues
in our heartes, ſaying: our heartes
are cleane, and we ſhal haue peace,
and yet the filthineſſe of ſin reſt in
vs, & the root that bringeth forth
gall and wormewood, groweth in
our willes & behauiour. But we
muſt circumciſe our heartes, we
muſt cut off all peruerſe & corrupt
affectiōs, and purge vs of all ini-
quitie: wherein we muſt craue the
aſſiſtāce of the ſpirit of god, which
will purifie our heartes. And hee
that will not thus endeauour to
cleaſe this moſt filthy part of his
houſe, but reſteth ſtiſſe-necked,
and as it were, of an vncircumci-
ſed heart and eare, not forſaking
his olde wicked conuerſation, nei-
ther will heare when God ſpeaks
vnto him: he doth as it were, re-
ſiſt the holyghoſt. And his filthy-
neſſe wil ſo infect his poore ſoule,
euen

men with the leprosie of iniquitie,
 that hee shall neuer bee suffered to
 enter into the sweete habitation of
 eternall Hearts ease. All the filthy
 desires and lustes of the flesh lie
 hidden in the hart, adultery, witch
 craft, hatred, debate, emulation,
 wrath, contention, sedition, here=
 as, enuie, murders, drunken=
 nesse, gluttony, and such other fil=
 thy annoyances, which vnles they
 bee swept out and cast off, they
 will infect the whole house of our
 bodies, with such vnlaucry and
 noysome pollutions, that our
 mouthes will be defiled with cur=
 sing, lying, and bitterness, our eies
 with lust, our hands with touch=
 ing vncleane things, our feet shall
 not bee able to walke the way of
 righteousnesse, but take the way
 of sinne, and all the whole house
 of our earthly tabernacle shall bee
 environed with filthinesse, that
 all our Progresse wil be turned to
 our disprofit: and our Hearts ease
 to hart soze. Wherefoze let vs cast
 away al the dregs of the old Adam,
 which is vnrightheousnes, wherein
 we sometime walked, and let vs
 decke

We must
 cast away
 the dregs
 of olde A=
 dam, and im=
 brace Christ.

A Penſiue

decke vs with the woodkes of the
new manne, which is renewed in
knowledge, after the Image of
Chriſt, who is the way in whome
we muſt walke, the truth which
wee muſt embrace, and the life
wherein wee muſt liue for euer-
more, which way, as it is pure,
cleane, ſweete, and without turn-
ing, ſo muſt wee be pure, cleane,
and without ſin, not turning back
vnto iniquitie. And as that truth
is vnchangeable, plaine, and with-
out deceit, ſo muſt wee be ſimple,
constant and faithfull: and as that
life is without all blemiſh, eueraſ-
ting, and neuer ending: ſo muſt
we be quickned, hauing without al
blemish and ſpot of ſin, in righte-
ouſneſſe & holineſſe for euer. There-
fore let vs conſider, what are the
principall and chiefe ornaments to
beautifie this our manſion houſe,
being thus ſwept and clenſed from
the former filthineſſe, that when we
ſhal remoue from this our earthly
tabernacle, we may take that way,
depart hence in that truth, and ſo
for euer liue in that life, Chriſt
Jeſus, who will bring vs to his
hea-

heavenly habitation, the absolute
end of our Progress, and the full
accomplishment of our Heavenly
hearts ease.

Let vs then consider, that as the
filthines which wee haue cast out,
was most vgly, filthy, and noy-
some vnto vs, because they were
the works of the flesh, which bring
forth death. So wee must adorne
vs with sanctitie and holines, the
works of the spirit, which will be
a most comely beautifying of these
our houses of clay, and leade vs
vnto life. We must now therefore
sweeten and perfume our heartes,
with loue, with ioy, with inwarde
peace, with long suffering, gentle-
nes, goodnes, faith, meeknes, tem-
perance, and all godly conuersati-
on, casting away all desire of vain-
glory, not prouoking one another,
nor enuying one another, that be-
ing dead to sin, and liuing to God,
wee may declare the same in this
our standinghouse, by an innocent
and sanctified life.

Having thus clesed our houses
from filthines and corruptions of
the flesh, and decked the same with
the

Wherewith
all we must
adorne the
houses of
our soules in
this life.

The fruits of
the spirit
beautifie our
earthly tab-
ernacles.

A Persuade

We live not
to our selues,
nor for our
selues.

the ornaments of the spirite: it is
necessary that wee should proceede
to the execution of our callings, ac-
cording to the rule of the Diuine
word: knowing this, that we live
not vnto our selues, but vnto god:
not for our selues, but for our bre-
thren: for whose sakes wee are
bound to trauell in our callings,
and to execute our offices and func-
tions as becommeth vs, that our
calling in Christ may be made sure,
euen in this life.

Euery body
hath many
members.

There are in euery body many
members, and euery member hath
his seuerall place, office, and func-
tion. Euery kingdome is a body,
wherein there is a gouernour, and
people, as subiects to be gouerned:
wherein also are many Magis-
trates, as the principall members
of that body: and also there are in-
feriour members, preserved and
defended by the more glorious. Eu-
ery familie is a body, where is a
father, and where commonly are
children, where are maisters, there
are seruantes. All these hauing
seuerall offices and places in this
standing house of our Common-
weale,

weale, must euery one pzoceede to the performance of his calling, in such sort as there bee not any disorder, or any complaining in our streets.

Wee are humbly to thanke our God, that he hath established our head in such comely sort, and endued her with all vertues answerable vnto her high function, yea wee may sing vnto our Queene Elizabeth, the Queene of Sabaes song, which shee made of the happy gouernment of Salomen. Happy are thy menne may wee say, happye are these thy seruantes, which stand heere before thee, and heare thy wisdom. Blessed be the Lord thy God, which loued thee, to sette thee in the Throne of England, because the Lord loued England for euer, and made the Queene doo equitie and righteousnesse. It is testified in her. That the king by iudgement maintaineth the countrey, Prover. 14. 4. How haue we (the poore members of this body, whereof she is the head) bene maintained, preserved, conducted, and blessed in her gouernement: No nation hath

We are to
thanke God
for our head
Queene Elizabeth.

1.K. 10. 8. 9
The Queene
of Saba to
Salomon.

Rom. 13. 1, 2

A Pensiue

No nation
hath tasted
like blessings
as England.

England spi-
ritually bles-
sed.

hath tasted the like benefits, by
peace, by plentie, by health, and
especially (which is most sweet) by
the continuall vse of the worde of
God: whereby hath been descried
most filthie dross and dregges,
and the rubble of errors which in
former time stuffed by the house of
our lande, so that wee could not
walke in the truth without peril.
And now in great measure swept
and cleansed, and garnished, adorna-
ned and beautified with spiritual
ornaments, of iudgement, of equi-
tie, of mercie, and truth: insomuch
that wee may sing, that Mercie and
truth are met together, and righteou-
nesse and peace haue kissed each o-
ther. The God of peace preserve
her, that she may be (if it please
him) our head while we stay in this
mansión of flesh.

¶ That there were such a resem-
blance of perfozmance of dutie in
euerie of the members, as is appa-
rant in the head, that the subiects
could aunswere in like sorte for
their obedience, as her Maiestie
for gouernment: then should wee
haue a most comfortable abiding
in

this our standing house of the
 leth, then should all the noysome
 orruptions of enuie, malice, re-
 venge, gall, and bitternesse of the
 hart, be turned into loue, meekes-
 as, mercie, & peace: then should
 we haue no leading into captiui-
 ty, no imprisonments, no mur-
 ders, no strife, no debate, no cause
 of complaining amongst vs. But
 we must looke into our duties,
 and fashion our selues, not accor-
 ding to the former deedes of diso-
 bedience, but as becommeth the
 seruants of God, knowing that
 we are commaunded to obey such
 as are appoynted to rule ouer
 us: wee must submit our selues
 vnto all manner of ordinance of man
 for the Lordes sake, whether it bee
 vnto her Maiestie, as vnto our su-
 perior, or vnto Gouvernours, as
 vnto them that are sent from her,
 for the punishment of euill doers,
 or for the praise of them that do
 well. Wee are commaunded reue-
 rently to vse the Iudges, and not
 to speake euill of the ruler of the
 people. Euery scule must subiect it
 self to the higher powers, for there
 is

How sub-
 iects must
 fashion them
 selues in o-
 bedience.

A Penſiue

The diſobedient ſhal be puniſhed.

Queene Elizabeth aideth her diſtreſſed people.

is no power but of God, and the powers that are, are ordained of God, whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, they that will not obey and ſubmitte themſelues vnto ſuch as are in authoritie, ſhall receiue vnto themſelues iudgement: they ſhall bee puniſhed, not onely by the cenſure of the Iudge in this worlde, but by the iudgement of God.

This then is not the leaſt thing that we ſhould haue care of, while we are in this houſe, to caſt out of our hearts all diſobedience, and ſo beautifie the ſame with vnfained loue vnto her Maieſtic, whoſe wiſely ordereth & gouerneth this our ſtanding houſe, and louingly entertaineth euery member of the bodie, that ſhee ſuffereth not the leaſt, the weakeſt, the poozeſt, nor the baſeſt to be diſtreſſed, wronged, or abuſed, but ſhee extendeth preſent reliefe, comfort, and aſſiſtance.

What an vnnaturall member is it then, that will raiſe it ſelfe vp,

to offend this so sacred a head: nay
 what member is it, vnlesse hee bee
 ouermuch infected with the poi-
 son of enuie, that wil not strine by
 all possible strength to perfozme
 the dutie of a true subiect, in what-
 soeuer office, calling, or authoritie
 he be placed, although verie dan-
 gerous members haue been found
 in this body: but they were wither-
 ed & dried vp with the scorching
 sunne of vaine glorie, so that they
 in their callings could bring forth
 no fruit, but verie rotnennesse of
 heart, wherin lurked nothing but
 the eating wormes of enuie, the
 viperous affection of hatred vnto
 the truth, and consequently unchrist-
 lish desires to disturbe, nay, to sub-
 due and confounde the whole bo-
 dy. But their rotnennes and fil-
 thinesse haue beene happily found
 out, and they iustly cut off.

Withered
 members of
 the body of
 the common
 wealth.

Let vs therefore that nowe line
 in a time wherein enerie man may
 walke in his duty aright, while it
 is to day, yea. while wee are in
 this earthly tabernacle, and there-
 in haue the comfortable vse of
 the worde to teach and direct vs:

We must all
 wel agree in
 our callings.

A Pensiue

let vs all endeavour to keepe a direct course in euery of our particular callings, that wee may be found liuely and profitable members of our common weale.

Gouernours
must ende-
uour to pre-
serue the
common
wealth.

Necessity of
obedience
laid vpon
subjects,

And no doubt (which I heartily wish in the Lord) but all our gouernours knowe what belongeth vnto their Christian duties, wherein they ought to consecrate themselves wholly, to the benefit, profit, honour, and quiet of this our publike statz, wherein they are appointed to gouerne, not sparing any labour, care, expences, toile of mind or bodie, to serue & keepe this our Common weale in all happie felicity. And as in these our sacred gouernours and magistrates, there appeareth a continuall working & watchfulnesse for the maintenance and vpholding of this publike weale: So in vs that are to be gouerned, there is a necessitie of resolute obedience and dutie vnto their authoritie laid vpon vs. And forasmuch as we see by experience, that the wisdome, loue, and zeale of our gracions superiour gouernours

nour, doth in seme measure seme
to surmount hir authorizty in com=
manding vs, let our humilitie, lowe
and free obedience towards her,
and the gouernours vnder her, be
greater then our ciuill subiection:
And let our hearts in all fulnes be
fraught with such dutiful desire to
frame our whole affections to the
will of the Magistrates, that there
may be no occasion giuen them to
lift vp the sword of iustice against
any of vs, for they beare not the
sword for nought: hee that offen=
deth shal be punished, and euery e=
uill member of this bodie shal bee
cut off by the same. But such as
are profitable & helping members,
shall not onely not taste of punish=
ment, but be praised: & euery good
endeuour shall receiue his reward:
yea, and whosoever is grieved a=
mongst vs, if it be the foote, then
the head it selfe, and the most spe=
ciall member of the body, wil haue
regard vnto the same, and en=
cline help therunto, as vnto them=
selues.

Euery good
member is
prayed and
receiueth
reward.

Who therefore would not en=
deuour with al force, to answer in

A Penſiue

Obedience
the prop of
our quiet.

Dutie what is offered and admini-
ſtered vnto vs, from theſe higher
powers: for take away obedience,
and we cannot but fall into many
miſerable calamities, while we are
in this houſe of our mortall bo-
die. A private houſe wee ſee is
well ordered, when ſeruants yield
obedience to their maiſters, and
childre humility to their parents.
But turne it contrarie and then
followeth preſent confuſion: how
much more will the calamitie be
great, and the miſchiefe intollera-
ble, if there ſhould not be true loy-
altie in the ſubiects towards their
gouernours, as there is godly care-
fulneſſe in the gouernours for the
preſeruation of the ſubiects.

We runne the moſt of vs, and e-
ſpecially which are the inferior
ſort, into a moſt rath breach of the
lawes carefully made by our ſupe-
riors, and it argueth in vs incon-
ſtancie, and bewrayeth in vs that
our hearts are not fully cleaned
from groſſe enormities. And ther-
fore if it will reſt in this houſe of
our earthly bodies, in hope when
we depart hence, to attaine vnto
that

that spiritual home, that sacred ci-
 tie which wee seeke, that place of
 perpetuity and euerlasting ioy. We
 must enter againe into our hearts,
 and thrust out the olde groile de-
 fires, and corrupt affections there
 lurking, which breake forth often
 times to the breach of the lawes of
 our common weale, which should
 be kept by vs inuiolable. But e-
 specially wee therein violate the
 lawes of our God, who looketh on
 vs, who considereth our wayes,
 and beholdeth our proceedings,
 howsoever wee thinke he seeth vs
 not.

God sees our
 walking.

It might be thought a superflu-
 ous thing to set down particular-
 ly wherein we offend grosely, but
 for that it is a thing necessary that
 they should bee considered and re-
 formed, I wil briefly cal to mind
 some such as I wish especially
 were redressed: Among which, as
 the most ongly before God and
 good men, is Pride, a peeuish euil,
 e a flattering conceit of our selues,
 that we are that which indeed wee
 are not, and indeede wee make our
 selues monsters, and are not, for

Pride a most
 vgly sin be-
 fore God.

A Penſiue

The pride of
England.

God hauing created vs ſcemely,
and the moſt glorious of all other
creatures, we of our ſelues deſorm
our ſelues, & marre by our miſchief
what God hath made in his mer-
cy. But the beginning hereof, euen
of our pride, is, to fall away from
God, and to turne our hearts from
our maker. Being falne from God
we are caſt downe vnto Sathan,
and turning our hearts from our
maker, wee become one in conſent
with our miſcarier : & yet how go
we hand in hand with this wicked
one, by whome we were deceiued,
euen in the humour of pride, in the
beginning : and can not yet take
heed of his wiles, wherof the grea-
teſt is this filthy faſhion pride. And
the pride of England, is, as it were
ſet vpon the higheſt mountaine
of the worlde, ſcene and ſcorned e-
uen of very infidels of the earth :
ſuch as knowe not God, make
meruaile of our monſtrous attire,
which exceedeth, not onely in coſt
and colour, but in weight and fa-
ſhion : oh pull it downe, it is not
fit for ſuch as are taking the way
to the kingdome of heauen, it a-
greeth

greeth not with the guest which lodgeth in vs, the spirit of God: it is no fitte oznamment to decke the house of our lilic soules, for it stinketh and polluteth all corners of the house: oh remooue it, and sende euerie countrie his fashian againe: bee not beholden to any nation for such trumpery, neither to the garmentmaker, whose study therein, though it please the vaine-glorious for a time, it will bring repentance too late to the worke and the workman. It is from the Court come into the Countrie, a dangerous euill, and hath infected the pooze plowman, that an yeares wages sufficeth not one sute of attire. If I should tell al, the carter would steppe in with his courtlie gardes, and wil desie him that is not of the fashion: men and women, the rich and the pooze, the olde and the yong, are too far gone in this sicknesse, the Lord giue a timely medicine, least wee perish therein. We might (were we mindful of our dangers) call to minde what diuersitie of diseases, and strange maladies, haue beene a-

Pride polluteth all the corners of our house.

The carter & plowman exceedeth in pride.

A Penſiue

mongſt vs of late, as though the
LORD would ſay, as ye change your
affections vppon vaine things, and as
ye are neuer ſatiſhed with varietie of
fashions, falling daily from mee, ſo
will I make you knowe by the vari-
etie of my puniſhments, that I haue
yet in ſtore more ſtrange calamities
then yet ye haue felt. And ſhall wee
not yet caſt off theſe enormities?
Surelie it is ſo diſlike that wed-
ding garment, wherewith we muſt
enter into our heuenly harts caſe,
and it is ſo ſtrange vnto the LORD,
that he wil not know vs to be his:
oh that it were reformed, for euery
man and woman wade in exceſſe
in this ſinne without reproofe, let
it be reformed, leſt God reprove
vs.

Should we let paſſe ſome little
recounting of another groſſe euil,
whoſe reproofe is deſeruedlie ſet
downe by the ſacred cenſure of
God, and therefore I will ſhewe
what the LORD himſelfe ſpeaketh
againſt it, that I may be irrepro-
uable, The deſire of mony is the root
of all euill. Oh what a ſhort and
ſharp ſentence is this? If it be the
roote

roote of all euill, then hath it no
 doubt many branches of euill,
 therefore is it verie vnto rest in
 this house of our selues, for they
 that haue thus lusted extraordinar-
 ily for this worldly mucke, haue
 erred from the faith, and pearced
 themselues thogh with many sor-
 rows. See what a most dangerous
 euill this conetousnesse is, it dis-
 quieteth both the bodie and minde
 here. The whole house is out of
 order where this filthines lieth, &
 therefore aboue al other euils it is
 to be reformed, for that it dissent-
 percth vs here, and stoppeth the
 waies that should leade vs to our
 heauenly harts ease. Voe be vnto
 the rich saith Christ, for you haue
 your consolation here. It is a sin so
 displeasing vnto the Lorde, that
 he pronounced destruction vnto the
 people of Israel, for that from the
 least vnto the greatest of them, e-
 uerie one was giuen vnto coue-
 tousnes. Let vs therefore haue a
 care to reforme this enormitie, and
 let vs cast it out of our harts, for
 it breedeth many euils: yet this e-
 uil aboue all other seemeth vnpara-

A Pensiue.

Couetousnes
vnpunish-
ble.

nishable, nay rather commendable, because it seemeth good husbandry. But all that are in the right way vnto that heavenly harts case, will cast it out of this their standing house, as dirt, dung, and vnprofitable rubble.

Flatterers.

This euill of couetousnesse draweth vnto it another dangerous euill, flattery, which is an euill that draweth light conceited men into baigne of gloze. But all flattery is as the kisse of an enemy, as was iudas, and therefore are all flatterers to be rejected, & to be cast out of this common societie of the members of this body, and to be cut off as vnprofitable and perilous, yet these prosper in the world: & fare far better then such as speake the truth from their hearts. Cast them off.

Certain idle persons, whose infections do annoy a great parte of this bodie, are to be cured or cut off, for they are dangerous members, for whose reformation haue beene made many notable provisions, by sundry sage & graue actes, and houses of correction for vagabonds, erected in euery shire. But

it

it folleth out, that the number of such dangerous weeds rather increase then diminish, to the great detriment of our quiet abiding in this standing house of our common weale: wherein I suppose the negligence of inferiour officers, is a great occasion of their increase.

I haue trauailed in many shires, & it appeareth that there is little or no execution of these good laws, greatly to be lamented, not only in regard of the common quiet, which by them is like to be disturbed, but also in regard of the persons themselves, who endanger their owne estates by their vngodly looseness and lewdnes of life. The common wealth also loosing their labour & trauel, which might in some measure feed their brethren, if with a sound and godly disposition, they would frame their limbs to labor, yet eat they that which is gotten by the sweat of other men. The number of these persons is great, the persons themselves for the most part able & body, hardy, stout hearted, and fit to be imployed in strong affaires, a number of them yet counter=

counterfeiting impotency, and de-
 forming themselves with rotten
 rags, passing through the country
 halting in the day time, & often-
 times annoy the good members of
 this publike weale in the night.
 These passe and repasse by such as
 haue authoritie to examine, to com-
 mit, to punish, and to refozme their
 disorder, and yet fewe or none sett
 hand to redzeile it. If the Citie of
 London bee viewed, the streets
 within it, & the suburbs & fieldes
 neere it, wil yeeld of yong & olde,
 men and women, able of bodie to
 serue maisters, and to labour for
 their liuing, a great number of va-
 gabonds. And which is most la-
 mentable, the yong and tender
 girles & lads of all ages, lye vnder
 stals in the streets by great com-
 panies vnder hedges in the fieldes,
 & no man taketh them vp to bring
 them to some facultie to get their
 liuings as is commanded, but suf-
 fer them to wallow stil in idleness,
 vntill they be past to be re-laiued,
 falling into breach of the lawes,
 and so are eaten vp with vntimely
 death: who if they had beene care-
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fully provided for, they might haue
proued good members of the weale
publike. It is no new thing, and
would God it might be now at the
eldest estate, that theie euilles
might be cutte off, or in some mea=
sure reformed. The roote being
cut insunder, the branches woulde
wither, for there are diuers occasi=
ons giuen and tollerated, whereby
they thus grow into these idle and
bagrant courses. It seemeth law=
ful, for it is tollerated, that euerie
man at his pleasure may leaue his
trauell, and go to the play house,
bowling allies, beare gardens, ale=
houses, tauerne, and gaming,
where they lose their time, consume
their thurst, and offend the Lawes
of God and her Maiestie. And the
Sabbath day which shoulde bee
sanctified with prayer, & hearing
of the worde, is p[re]sphaned with
these accustomed rules, which if
they were cast out as vnprofitable
in this our earthly abiding place,
we should the moze sweetely passe
on the way to our heauenly harts
ease. For out of these euilles o[ur]
illness and loytering, spring ma=
ny

A Pensiue

ny noysome things, that blemish our body heere, as filthines of the flesh, drunkenes, gluttony, swearing, and blasphemy, forgetfulness of God, and contempt of Magistrates, wherewith our abode here being grossely defiled, such will be our vnfauery dwelling, that our spiritual guest the hoipghost, will refuse to abide with vs.

Therefore, O yee men of God, whome the spirit of God directeth, shun these things, and followe after righteousness, godlinesse, faith, patience, and meekenesse, fight the good fight of faith, lay hold of eternall life, wherunto ye are called, and haue professed a good profession before many witnesses. Keepe on the course ye haue begun, without spot, and vnrebukeable, vntill the appearing, of our Lord Iesus Christ, who only hath immortality, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see. Vnto whom be honour, and power euerslasting, Amen.

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The Conclusion, wherein is exhorted vnto watchfulnes, for the appearance of our Lorde Iesus Christ, in whom and by whom we shal enter, after this progresse ended, into our euilasting hearts ease.



I being attained through the diuine assistance of my good god, vnto the ende of this my poore traualle, I cannot but conclude with an earnest intreatie of all such as couet this eternal hearts ease, they that will in this standing house of the body, call continually to mind, the absolute ende of this Progresse of pietie, which principally tēdeth vnto the finishing of the iourney and pilgrimage of this life, in al godlines, fayth, zeale, and ardent loue of that heauenlic mansion, which so farre excelleth this earthy tabernacle, as the purest golde exceedeth the filthiest and most lothsome dirtie and dung of the earth: and the hearts ease thereof, is
much

A Pensiue

much farre sweeter, then the hartscase of this world, as the sweetest honypanneth in sweetnes the most bitter gall: and happy is that man, that soonest attaines to the enioying thereof but in part, that is, either in this life, through the quietnes of conscience in our Christ, or being departed hence, hath the fruition therof in spirit, expecting the coming of that great Iudge, when soule and bodye shall enioy the same at full. Oh lette vs all therefore, in all godly watchfulness, in this our pilgrimage, which shortly shall haue ende, haue due regard vnto our walking, that we walke not awry. Let vs daily examine our selues, & consider with iudgement, that wee shall all appear before that high Iudge, from whome, no step of our Progreffe shall be hidden, and whomsoever he shall finde halting, or walking awry, he will bereaue of that most sweete hearts ease in heauen, and wil giue most sorowe and vnsauery hearts soze in hell. If I shoulde discourse of the comfortes which shalbe shewed vnto such as walke
this

this progresse, and end the same as they ought, & as they are commaunded, alas, I am as vnable, nay, there is no tong of man or angell can neerer declare the depth of the sweetnes therof, then I am able to number the stars in the firmamēt: the excellency thereof is such, and so vnspeakeable, as no hart is able to cōprehend or conceiue the same: but let this satissic al curious conceits, that that our heavenly mansion, our euerlasting tabernacle. that our spirituall inheritance, is such, and so ful fraught with such variety of ioy, with such vnspeakeable comforts, with such endlesse felicitie, and surpassing glozy: yea, such is the fulnesse of all spirituall contentation there, that we shall not couet to see moze, the care desire to heare moze, the body haue will to feare moze, nor the heart thirst to conceiue moze, then wee shal ther for euer moze enioy, howe sencer they are now, whilst we are in the flesh, far remooued from our grosse conceits, and euer y report of them seemeth darke vnto our senses, vntil our allsufficient God,
our

A Penſiue

our Chriſt, and our Sauour, ſhal himſelfe appeare againe in the clowdes: then ſhal our vnderſtandings be opened, then ſhal our ſenſes be lightned, and then ſhall we moſt plainly ſee, enidētly perceiue, & to our absolute comfort taſte of the fulneſſe thereof, yea then ſhall we ſee our God face to face, when there ſhall be an end of al our tra- uailles, of all our toyle, of all our care, care, feare, trouble, and irke- ſome paſſage: then ſhall we hun- ger no more, thirſt no more, then ſhall we neede no friend, no feare any foe, then ſhall we that are here now in priſon, be ſet at liberty, and we that are preſſed downe with miſery, ſhall be raiſed vp to com- fort: yea, then ſhall be an end of al things that now diſcomfort vs. Oh let vs therefore be euer thankfull vnto our God, that hath not only prouided this heauenly harts eaſe, and endleſſe ioyes for vs, but hath alſo layde out the way there- vnto, and giuen vs his owne hand to leade vs, yea, himſelfe to conduct vs vnto the ſame. Let vs without ceaſing therefore pray vnto him,
and

and let vs be alwayes in good comfort in him : yea, let vs groane in our hearts, with most longing expectation, for the appearing of him that shall deliuer vs, and free vs from dangers, and settle vs in these toyes. And let vs cut off all lets and impediments, howe neere or deare soeuer they bee vnto vs, whether it be the eye, the hand, or the foote, let vs cast away all excuses, wife, children, lands, goods, golde and siluer, honours, dignities, yea, let not life it selfe be deere vnto vs, if it seeme to hinder vs from a speedy passage vnto our God : knowing, that so long as we are here in this earthly house, our estate miserable, our passage dangerous, our pleasures perilous, and we wander as wretches through many miseries.

We are heere but as in a strange countrey, farre off from our owne home, whereunto wee must endeavour, to attaine in all simplicitie, carrying onely with vs, as our staffe to stay vs by, the merites of our Christ, and for our defence heere, the sword of the spirite, where-

A Penſiue

Wherby we ſhall be able to walke
through all the perilles and dann-
gers, yea the fire & water, through
which we are to paſſe. Let vs ex-
pect, yea, and wiſh with ioy that
moſt happy day, wherein that
ſweete Trumpet of our ſauing
Chriſt ſhall ſound out to call vs:
let vs hearken for it continually,
and let vs thinke it will ſound to
morrow. Then to morrow ſhal be
our merry day, for then to morrow
ſhal we meete our God, that will
carry vs home with him, that in
body and ſoule we may dwel with
him for euermore. Oh come Lord
Jeſu, come quickly, and let all the
people of God ſay, Amen.

¶ We are not yet come to the reſt
and inheritance which the
Lorde our God giueth vs.
Deuter. 12. 9.

The thee &
per th

The Queenes Prayer, for
the preseruatiō of her
forces nowe
at Sea.



Most omnipotent ma-
ker, and guider of
all wozldes, thou
onely searchest and
fadomest the bot-
tome of all hearts,
consciēces, and conceits, and in
them seest the true originall of all
nations intended. Thou that by
thy foresight dost truely discernē,
how no malice of reuenge, noz quit-
tance of iniurie, noz desire of blood-
shed, noz greedinesse of lucre, hath
bredde the resolution of our now
set out army, but a heedefull care,
and a wary watch, that no neglect
of foes, noz our securitie of harme,
might breede eyther danger to vs,
or glozy to them. These being the
grounds, thou that diddest inspire
the mindes, wee humbly beseeche
thee with bended knees, to prof-
per the woꝝke, and with the best
foze=

A Penne

forwind guide the iourney, speed
the victorie, make the returne the
aduancement of thy glozy, the tri-
umph of thy fame, and surety of
this Realme, with the least losse
of English bloud. To this
deuout petition Lorde
giue thy blessed
grant, A-
men.

The



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